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THE RELIGION OF JOY

ETHEL BLACKWELL ROBINSON

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THE RELIGION OF JOY

GOD-CONSCIOUSNESS, OR
THE RELIGION OF JOY WITH GOD

BY
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DEDICATED TO GOD

IN REVERENT, JOYOUS SERVICE

I believe that all human effort is dedicated to God, although most men do not know it. All work dedicated to the Good, the Loving, the Ideal, is really dedicated to God. Men work for the Just, the Right, the Ideals. These are all manifestations of God. They are most surely working for Him. As their spiritual vision grows, they see God permeating all, making all vital.

FOREWORD

The Religion of Joy!—of God's Joy! (as nearly as we can see it),—the only true Joy!—of which much so-called joy is a part, and into which all so-called sorrow may be transformed —a Joy, great, deep, eternal!

Reader, use those inner eyes, and look into your own soul, and throughout the wide Universe, and see God's far-visioned benign plan, God's joyous light making all luminous!

Then work *with* Him;—and you, and all else, will grow transfigured by His Joy!

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THE RELIGION OF JOY

Phillips Brooks says in one of his sermons, "Again, the summons of God for men to join Him in his Joy, appears to open a new region of *motive*, which, if it really becomes influential with any of us, must become very strong indeed, in inciting us to noble work."

What is the Religion of Joy?—the Religion of Joy with God? It is the love of the human soul for its God, and the joy which follows as we serve Him, and feel His responsive love. It is God-consciousness. It is the soul loving its Creator, Sustainer, Strengthener, Father; and rejoicing in it. The human soul is made with an infinite capacity for love. Love is the leading string from the cradle to the grave, and before the cradle, and beyond the grave. Love is the great absorbing passion of life. Love we must. Love misdirected is the rock upon which men are stranded—for a time. Love truly directed, love touched by divine sanction, spiritual love, is the power of this world, and of all that is to be hereafter. Someone says, we must love "largely," "expecting no return," and "thinking not to possess." As Coleridge says,

"He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us
He made and loveth all."

The New Religion, or rather, the new interpretation of the forever old grand religion is I believe, one of love and joy, of spiritual love and spiritual satisfaction. The religion of fear (of hell-fire), which controlled the world at an earlier development, has lost its hold. Our brothers will have none of it. What shall we give them in the place of it? What does God hold out to them, if they will but let Him? To me, He says, love Me, love Me with your deepest broadest, most unselfish love. Love Me so that My slightest wish is followed. Give yourself to the service of My kingdom—with earnest, persistent, tireless energy—because thus are you reaching toward the ideal, toward perfection. If you love Me enough, there are no trials and complainings, no hard conditions which you cannot escape, no tribulations, or wailings, or faithless mournings. It is all privilege, opportunity, new spiritual light and power, for nothing is too hard to bear, all is joyous service. It is a chance to show the love and faith and loyalty for Your Father, and to use your God-given power.

And this thought tends to make Me univer-

sal, to drop all petty selfishnesses. I can, and must serve each and every and all other children of God. God loves each one as much as He loves me. He deals with absolute justice and equality with each. But oh, how dearly they know His love, how tenderly they feel His care, and how joyously He rewards His children of the light, who hail the coming of the light, and help its coming!

"Blessèd are the pure in heart for they shall see God." Dr. Amory H. Bradford points out that "this is a universal ethical law." And that "love, as pure affection, is the same whether it be in a child, or in an adult, in a man or in God." And that "spiritual vision is conditioned on moral purity."

Turn to God's love at every step you take, with every breath you breathe, literally keep saturated with a wish for His approval, a longing for His guidance, and an earnestness in His service. There will be no pathway of real sacrifice then, but a pathway of help, a sacrifice of the lesser for the greater good. A lover will do all for his loved one, why not a human soul for its God? The lives of our martyrs testify to this wonderful exaltation of joy in service.

Could you be a Socrates, and drink the deadly hemlock? Protest against wrong, try to right

wrongs, but if you must submit, do it gloriously!

Many people, even many of our ministers talk about religion and about God. But we are demanding that our preachers must be practicers; and fortunately those who are themselves religious, and have an absorbing love for God, are increasing rapidly in numbers. Religion is life, is living, for the religion of to-day must be the *applied* religion, and grows with the larger life. As life expands and sweetens, it shines full of deep meanings, of God within all things, and that is the true enlarging religion.

ELEVATE THE CHURCH

ELEVATE THE RACE

Why are the churches so empty? And why do we say that people have withdrawn from religious expression? I believe it is because the interpretations of religion are generally so gloomy and sombre.

If we try to see life and religion as a whole, as God sees it, it is glorious and benign! His vision is ideal to us, full of perfect love, perfect faith and perfect joy. Man holds his religion as too sacred to have foisted upon him all sorts of misrepresentations of religion.

If you are projecting a splendid business

scheme, how the vision holds and fascinates you. If you are creating even a ball-gown or a new house, or some benevolent plan for the brotherhood of man, the vision before you is entrancing.

How much more wonderful then, is the vision of the eternal life of the soul in God; for are we not then aspiring and working with God, loving and jubilant with Him! And every least act in every life which has caught the vision, is flooded with radiant rainbow tints. A Religion of Love and Joy! Draw the people into the churches as followers of the Religion of God's Love and God's Joy! Tell them of it, write them of it, and above all, live it (that is enough), live a life full of God-realization and God-joy! Joy, spiritual satisfaction! God has it! God holds it out to you!

Create your highest mental conceptions, patterned as closely as you can after God. Draw your life up to this mental creation. If you live in lofty thoughts and visions, your character and conditions are bound to try to conform.

If parents would only aspire to God-like creations, how noble the race would become!

My puff-ball sweet,
With curled-up feet,
Oh whisper ere thy toes uncurl,
Art Grandpa's boy? or Papa's girl?

Thou mystery!
Love's history!
Thine eyes are sloes, and soft and shy?
Or blue and starry like the sky?

Thou lovely care!
Thou mother's prayer!
Hast smile to snare in love's own net
With curls of sunshine? or of jet?

My treasure hid,
My Captain Kidd,
Thy heart and brain and soul are gold
Thy fore-bears know, the birdies told!

Thou longed-for dear!
Thy work is here!
To draw all hearts, my noble girlie,
(noble boy),
To God, and to His radiant Joy!

THE CALL OF THE UNBORN

Oh smile up your heart for me, mother!
Be happy, be buoyant, be mild;
Oh smile up your heart for I'm coming!
You'll make me a lovelier child!

I'll bud as a gay little lassie,
Or bloom as a cheery young lad,
So smile up your heart, mother darling,
You'll always be grateful and glad!

I'm sent on our God's loving business,
I sing it again and again,
I'm coming to show you God loves you!
He loves you, He loves you, oh men!

Oh Father, that both parents together, may plan in devoted discipleship, to bring souls into the world to radiate Thy light, and reap for Thee, a sweeping, a complete, harvest!

We must leave behind our petty, our selfish individuality,—the enlarging individuality will hold its own,—we must seek God's large personality; we must place our emphasis on the universal, on universality.

Would you not rather be happy, calm, serene, joyous, cheerful, confident and full of strength, than be often unhappy, anxious, irritable, gloomy, doubtful, and with evaporating energy? Of course you would! Would you not do your work better, and help others to do so? Then build upon this triple rock of love and faith and Joy!

But you say, why should I build upon this, rather than upon any other theory?

I say, you can build upon any theory you like, and provided you live up to it, you will find much ground for its working. And herein lies the strength of William James' theory of Pragmatism, if a thing works it is true. Seek after the highest ideal you can, it will continue

to grow higher. But show me any other theory which is so satisfactory, satisfying, or promises better true success: any theory that goes farther, and I will follow it. Even from a selfish point of view, it brings friends, money, position; and from a self-less or universal view, it is exquisitely applicable.

It matters not by what road we approach this Religion of Joy with God, this unifying centre, this core of truth in all religions. It only matters that we do approach it.

Every religion knows it; and every denomination. The other world religions have found it; whether Buddhism, Theosophy, the Vedanta Philosophy, or what not.

If the Quakers (Friends) lead us gently to this point, splendid for the Friends! If the mystics show us this, all hail, ye mystics! If the Christian Scientists put much emphasis upon it, in so far, are they giving us a strong, practical, modern-day theory! If the mental Scientists hold this attitude of mind, we will label ourselves mental Scientists. But it is among the active young Unitarians that I have been fired with this joyous illumination of life and religion.

Can the world not band together, then, in a *unified* religion? In the realization of a deep solemn joy—with the wonderful, mysterious,

all-strengthening Father, as we come into a life of consecrated service with Him?

It is true that a people's religion takes its color from its cloudy or cloudless skies, its temperature, its land, its race. But in all lands and races, the law of spiritual love with its accompaniment of deep unselfish joy would, I believe, suffice.

THE JOY IN THE RIGHT MENTAL ATTITUDE

This Religion of Joy directly reverses many mental attitudes to-day held. And do they not need reversing? It would make men rush to help, comfort and cheer, pouring themselves out in spiritual discipleship—not trying to escape so-called duties, burdens and responsibilities, but seeking them, as sons of the Holy Grail. So that men who had no so-called burdens of their own, would hasten to try to lift off others' burdens, showing them mental sunshine, and the light of divine love. Instead of trying to get something for nothing, they would seek to give more than the value, a cup running over. Instead of sliding into easy berths, they would turn to lend a hand, They would be freed from the destroyers, fear and worry, and be filled with God's strength, through faith and adoring love.

Such phrases as "do your duty" (your cold duty), would read, do your best for the steady warm love of God; and "bear your burden" would read, lift and cheer, for your Heavenly Father is with you.

Ella Wheeler Wilcox says,

"There are two kinds of people on earth to-day
Just two kinds of people, no more, I say.
. . . . . .
Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health.
. . . . . .
Not the happy and sad, for the swift flying years,
Bring each man his laughter and each man his tears.
. . . . . .
No, the two kinds of people on earth I mean
Are the people who lift, and the people who lean.

In which class are you, are you easing the load
Of over-taxed lifters who toil down the road?

Or are you a leaner, who makes others bear
Your portion of worry and labor and care?"

I used to feel that religion was the relation of the soul to its God. Now I feel that religion is the life of the soul merged or immersed in the life of God.

Let each soul know his loving Heavenly Father as a wonderful, vital Personality, permeating everything and everyone. It is sad to see men putting all the warm personal side into the idealization of Jesus, and only the cold laws and distant justice into their God. To me, life's great symphony has God, the loving Father, as melody, rhythm, and harmony of it all. And the plan of life for each soul is to key itself to that unity and harmony. And yet, the wonderful optimism in it all is, that whether men strike one note at a time, or ten, in harmony, if their mental attitude is attuned, the local habitation and the name make little difference after all. It is the fact, rather than how they label the fact, which is the important thing. What then does it matter whether we call it God or Good?

But from another point of view, it matters very much, it is the most vital thing in life, in development. It lights up all the darkness, loves away all that is hateful, brings us a royal faith, an enthusing joy, and strengthens us with a desire for abounding service, to this wonderful Personality which is drawing us to Himself. Where we put the emphasis, what the motif is, makes a difference in the whole symphony.

Let us then emphasize the attitude of mind as the important thing. Primitive man ador-

ing his stone, the savage glorifying the moon, or the human soul its God, is each holding the loving, reverent attitude of mind toward his ideal. It does not so much matter in a certain sense whether you are consecrating yourself with loving devotion to your ideal of right or justice or service to your fellow-men, and I am pouring out my heart and soul in love for a personal God, and joying in service with Him. We are both holding the loving, strengthening attitude of mind toward our ideal. But I maintain that call it what you will, approach it more nearly or farther off, worship it blindly, half-blindly, with clearing vision, or in the joyous light, it is the love of God, and it is drawing us to Himself.

But remember the music depends upon its motif. The way you live your life depends upon its motive. Whether we know it or not, whether we are wise enough to see life in part, or as approaching a whole, microscopically or telescopically, we are feeling a benign God drawing our heart-strings.

To give a suggestion of what I mean let us say that a man is driving toward home at night. His home is a good home, well-planned, with just architectural and hygienic laws. But the only personality in it is his own: that which he has put into it, or will put into it, when he

arrives at the door. He will make his fire, and turn on the lights and prepare his food. The power is there: the electricity, the gas-flame, the flour and salt. Oh, but is it not all cold and dreary? This to me, is like approaching God as some cold power or set of laws. There must be the warmth and fire and food of a loving personality, to attract, and make joyous! It is because of this need that our people have been so glad to attach their religion to such a personality as Jesus. But why stop there? Where would Jesus lead us? To God! Why do all people not aim straight toward God then? If God is good, the goodness emanates from some-One, from His wondrous personality. If God is loving, it is the adorable tender love of His marvelous personality. It is as though, at the home, the traveler will find awaiting him all the love conceivable, all the warmth and light, comprehension and joy, in the world summed up, perfected! What a home-coming! What rest in the personality of God!

And a purely abstract God, does not hold my love enough, does not seem to love me enough, does not inspire me enough to counteract the difficult, the negative, the wrong, or the sad, sides of life: but a personal God, plus the abstract, having all the human (the uni-

versal human), perfected, as well as all beyond the human, the Infinite, is a stronger force to me than is any self or all human-selves put together. With what I am able to comprehend of such a God, my little scales must surely tip, true to that resplendent love and strength and far-visioned joy.

It is so helpful often to remember that we are responsible for how we do a thing, rather than for what has to be done. We have also much to do, perhaps indirectly, with what has to be done. But first of all, how are we doing this thing?

The immediate step which turns our life in the way of divine love is, it seems to me, in the manner in which we let our thoughts run—our attitude of mind. Thoughts are forces, and produce actions and things. We find our mind thinking something mean or small or gossipy, something unfair, dishonest or selfish. We think it doesn't matter because people do not see our thoughts. Ah, but don't they? In our faces, in our lives, in the mental and spiritual atmospheres vibrating about us. If we have halos, they can be seen or felt! Our world is receiving the full mental reaction of our thoughts! If we but knew the forces we are setting a-going.

Whittier says,

"Is there then no death for a word once spoken?
Was never a deed but has left its token,
Written on tablets never broken?
Do the elements subtle reflections give?
Do pictures of all the ages live
On Nature's infinite negative?"

And if this be true in the material world, we are just coming to realize that it is more poignantly true in the mental and spiritual realms.

Jane Brownlee, in describing her ethical training in the public schools, quotes so often:

"You never can tell what your thoughts will do
In bringing you hate or love.
For thoughts are things,
And their airy wings
Are swift as the carrier dove.
They follow the law of the universe,
Each thing must create its kind,
And they speed o'er the track
To bring you back
Whatever went out from your mind."

Stop your selfish thoughts, and remember the other man's point of view.

I like to think of Abraham Lincoln, his big honest eyes looking through each face which presented itself to him, taking the point of view of each, seeing its capabilities, and pos-

sibilities, its humanity; and I would like to emphasize with him the thought of its divinity.

I remember that when I was doing work in the hospitals, and the poor little miserable mothers came to have medical care in bringing their babes into the world, despite all the sordidness and misery, I could not help being impressed with the divinity in each one. The God-given power and divinity.

It is useful to each of us to read the face of the other man sympathetically. Then lay out our own helpful, noble plan, and stick to it. Think just what you want to accomplish, first; secondly direct your thought as you would turn the rudder of a boat; and thirdly add wishing and longing and loving to it. Finally the result will be accomplishment.

You ask, why must I do so or so, in my business, my social, or my home life? Because a hundred other people doing that same thing would prove it wrong to do. I may do that which all others may do, no more and no less. Thus I must grow universal.

But to me, morality, with its present day outburst in Ethical Culture, and fraternal love, with its appearance in the unselfish forms of socialism, have their final meaning, not in stopping with cold justice, and not ending even with warm social fairness; to me, all forms of brotherhood helpfulness have their final mean-

ing in the fact that they are on this leading string of love, which holds me so closely to God, our common Father. The cord which draws me to Him, leads out from Him to my fellow-men. God says, love Me, love My children, serve Me, serve My children. Having found a loving Father, I have found the larger reason for being of service to my fellow-men. It is a matter of Heredity—Heredity of body, mind and spirit—of everything—from God.

Hold the mental attitude of Joy, and all the other factors in the problem, in the relation, in exact mathematical precision, fall into appropriate joyous places—we radiate joy, harmony, happiness.

We can't help thinking loving thoughts. We can't help being led by love. But we can direct what love shall lead us. Is our love pure, unselfish and universal? If not, we have much to think over and direct, and much to pray to God for. If our love be thus unselfish, pure and universal, we will joy in the Glory of God, in serving Him everywhere, and for everyone, and in being loved by Him.

JOY—SPIRITUAL SATISFACTION

Perhaps you say you have never interpreted Joy in this way.

Perhaps you say that Joy is a by-product

in the love of God. Agreed! But the by-product often becomes the strong motive for a chemist's continuing his manufacturing establishment.

Joy is a relative term, enlarging with development. The Joy of the child is not so comprehensve as the Joy of the adult. Joy on the spiritual plane is higher than joy on the physical and mental planes. The final joy sought for, and the final response, is *spiritual satisfaction.* A seeking by the human soul, a response on the part of the Creator.

With the child, joy is largely a physical response, something material often calls it out. But as mental development continues, there must be mental response; as moral and spiritual needs urge, they, too, must be satisfied.

In a beautiful landscape, the child feels color, light, form and harmony as a simple unified joy; but an adult is more or less vaguely conscious of a benign order controlling all this glory. And the largely enlightened vision will surely see the expression of a wonderful deity within it all, ever growing and enlarging toward the perfect.

If we want to state it more systematically, we can say that the man who is led by his heart primarily, in religion as in all other matters, is led first of all by love, ever-enlarging. And to him an ever-enlarging joy is the product of

his love. And when his love is great enough it grows into a heart-felt conviction of God in everything; and he begins a service, not of duty but of love. He joys in the service, and exults in his God-given power and opportunity.

To the man who is led primarily by his head, by mind, the grand large logic of things appeals. Gradually the mental conviction of a benign power grows upon him, and this affords him great joy. His logic tells him to co-operate with this benign God in a service of Joy.

To the man who is led by his soul, by spirit, come mystical realizations, widening into a spiritual conviction of a benign God vitalizing all things. And with this comes the radiant joy of vision and a beginning of true service lightened by the joy of accomplishment.

The joy, then, in each case, is two-fold; theoretical, in the vision, in the promise for the future, in the brilliant alluring possibilities held up to the soul, and practical, in the satisfaction of accomplishment, and in God-given and effective power.

It is joy, for the future, it is joy in the past, but forever it is joy in the present.

But the ultimate Joy is all in the service of wonderful adoration for our lovable Heavenly Father. And this also is two-fold, service to self, self-realization or completion, for God; and service to all the rest of God's realm; to

others, in helping them to realize the God in themselves.

The perfect action is that exquisite moving point at which we are doing the best for ourselves and for all others and all else, at one and the same time. It is the line of love along which God is holding us to Himself.

Our souls are creative powers, or centers capable of developing ourselves and of helping others develop, physically, mentally and spiritually. What wonder that the thought awakens a great jubilance within us!

You urge that the Religion of Joy is theoretical, and not practical; that perfect joy is an ideal, at which we can never arrive.

I claim that it is practical, because it is of such power to make men rise and strive; that once fired by it, nothing else will satisfy, and only inhibiting forces such as lack of health, and lack of sanity will retard, and these not nearly so much as before the goal was caught sight of.

Because we can't be all at once perfect, is it any reason for not trying to be perfect? No, a thousand times, no. If it be worth the winning, it must be a long time before it is won—the more worth while, the longer the winning.

The coming Religion of Joy with God, the resolution to help and upbuild, is a religion of

earnestness, not indifference, of longing to take the side of right and goodness, kindness and helpfulness, It is affirmative. A religious man is not passive; he is the most active of men, physically, mentally and spiritually. He has just so much energy of his own to use, but he knows how to call upon the energy of others, and the energy of God.

Hitherto the Christian world seems to have exalted Jesus-on-the-cross, and the man with the cross, the man with the sorrows. Hitherto this has probably been wise. In the old sense of course we must carry our crosses; and in the old sense, stinging, cutting, deadening weights they are if we dwell on them as such, under which we can only creep and writhe and fall and weep (to use the old phraseology), if we consider ourselves as doing so. But oh, how weak we are, if we do! No, we rise up, and place the emphasis elsewhere in these days. Are we not children of the Religion of Joy, God's Joy? Do we not realize now that the cross is our chance to rise, our point or step of spiritual ascent, our apotheosis? We use different values. We put the emphasis upon the affirmative, the ennobling, the constructive. We change our attitude of mind to a lofty helpful vision, lifting us above all difficult conditions. We emphasize only the higher in-

spiring conditions and meanings. We realize now that this side of bearing a cross is the side of life to be ignored, the side of life to be made light of, that even crosses can be put under, that they are the negative side; they cannot dampen the ardor to uplift and help, the burning desire to be of use to God, to be His helper, to see with His vision, to be a universal power with Him. What are conditions? The relation between God and the human soul, is the important thing; and how you *use* the conditions.

The coming artist of the Religion of Joy, will be he who shall portray the exalted joyous Christ, the mighty helper, modest, but superior to all so-called crosses, with a face full of resolution, energy, sympathy and joy.

The madonnas of the artists show more joy than the Christs. And I believe the madonnas are more loved than the Christs, for that reason.

Combine the love and power with joy in the face of the Christ, of the saint, and how it will hold and lead us! That is the secret of the charm on the face of Hoffman's "young Christ in the Temple"—the light of power and exalted joy upon it. Power and Joy! Radiant enthusiasm! Unselfish Love on fire to help!

To-day, so much emphasis is put upon the

woman problem. But we should realize that it is only the woman aspect of the human problem. During most times and among most races, woman has been suppressed and subordinated. But because of this very thing, she has come often to ignore conditions, and has risen often to great spiritual heights, under trying circumstances. And I believe that before the so-called woman's day fades into the human day, there will be marvelous manifestations of spiritual leadership, in art, in literature, in practical life, on the part of women. It is said that there are at present in the United States alone over 4,000 women ministers!

The old-fashioned Methodist and negro conversion, with its accompanying exaltation, is the state into which each soul must come. Only this must be kept balanced, with the ever-growing science of to-day, and with the sanity of a developing reason, and a more universal and benignant philosophy. All is onward progressing, enlarging toward perfection. "Build thee more stately mansions, oh my soul, as the swift seasons roll," we say with Holmes. A larger faith, a more exalted and magnificent deity. Bring and keep me humbly at His feet. But let me realize that I am His child, directed by This, my all glorious Father. And that

makes me of large capacity and power—His ability and power. Let me prove that I can do whatever He wills, whatever my heart lighted by God's wisdom tells me to do.

In all times, some men of great sanctity have been un-normal, insane and run mad, causing all manner of cruelties and inquisitions; all done for the love of God! How necessary it is for us to keep balanced, sane and apace with science, and to enlarge our religion to one of universal love. Justice to ourselves is not sufficient in God's plan, justice to our fellow-men, He longs for, also.

And, above all, remember, He would have us do our work, not scourged to our tasks as slaves, but going into it joyously, lovingly, generously, as His co-workers. Not servants in the old sense but friends. Serving God, serving humanity, a glorious servant in the Kingdom!

The Religion of Joy unites all the positive qualities which uplift. It is more than peace and calm; it is a positive enthusiasm. It is truly the historical descendant of all the foregoing interpretations of religion, which have proved themselves insufficient for our present needs. It is the religion of democracy, of the true republic. It is of the Liberty and Progress of the modern Unitarians. It is the re-

ligion of brotherhood, a brotherhood knowing why.

And why is The Religion of Joy, especially one of Liberty and Progress? Because in this realm in which spiritual satisfaction or exalted joy possesses us, we are in a state of high liberty, for no sort of license tempts us any longer; we are freed from a desire for all license, we have gone beyond and found something better, we have our liberty.

As Phillips Brooks so well says, "Not self-restraint but self-indulgence, the free unhindered utterance of the deepest nature, which is *Good*—that is the only final picture of man's duty which he tolerates." "The diamond nature."

James Martineau says that in the little constant (so-called) sacrifices, we can tell, as, each day the dial points to the hour, by the fluttering or the stillness of our hearts, how far we have gone upon the spiritual way, and when it is that as these crises come, the perfect quiet glow is ours, we know that our souls have gone very far toward glorification.

The meaning of freedom as liberty, release from bondage, has come to me with new force. Liberty from selfishness, liberty from impure thoughts, etc.

On the physical plane, if I have gone beyond all the narrowing selfish desires, I am freed

from them, they no longer attract me, and therefore no longer hamper me, I have risen to what God would have me feel, as I conceive it.

On the mental plane, if I have attained my true freedom there, I have grown beyond superstition, false pride, doubt, fear, worry. These fettering, destroying conditions, no longer hold my mind. I have risen above them, to God's clearer reason, to a wider, more universal mental horizon.

On the spiritual plane, if I hold to my Religion of Joy, I am freed from bondage there. I no longer count trials and struggles as such, in the old sense. I hold to God: and try to penetrate what He would have me do with the conditions. I see Him leading me firmly up to greater light, to larger responsibilities of a more universal kind. The truly lovely perfect self, the God within each one of us, is trying to shine forth!

This matter of superstition is interesting. It is all a matter of attitude of mind. If I have no superstition, no fear, this fearing attitude of mind will not affect me. If I have superstitions and respect them, and avoid contact with them, I so eliminate fear from my mental holding. It is a case of extremes meeting. The superstitious and the non-superstí-

tious, each working along his own line of philosophy, seems to himself to do equally well. (This sort of thing is interesting as illustrating pragmatism.) So the man who avoids thirteen at table, and the woman who never wears opals, or that one who seeks thirteen at table or to wear opals, seems to himself or herself to carry proof of his philosophy equally about him. Neither one experiences fear, one braves, and the other avoids it. But of course the larger soul of the two has nothing to avoid. It all comes back to the attitude of mind. "I myself am heaven or hell."

It is borne in upon me even more strongly of late, that he who has the most perfect religion in his heart, will be not overpowered with the seriousness of life, but will see its *lovely proportions*, and will have consciously always in his soul, as well as the solemn and earnest, the beautiful, the joyous, the glorious!

His conception of God and of man, is ever more enlarging. Man cannot yet conceive so high an ideal for man, as the Infinite God has conceived of, for him, and unto which man is destined to eventually attain.

One of our mental scientists says that when she was beginning to study mental science, she came across a saying by old Friar Lawrence

of the Middle Ages, "Practise the Presence of God." She wrote it as a motto, and pinned it up in her room. "Practise the Presence of God." "God, the regal guest." And she came to realize that there was no thought, no conception of behavior, too high to follow out, if she were in the presence of a regal guest. How the soul must grow to receive Him fittingly. She quotes from Emerson, "How beautiful is the soul that is regal, gracious and as pleasant as roses."

I found somewhere this little stanza,

> "Every morning seems to say
> There's something happy on the way,
> And God sends love to you!"

We might add:

> Every evening breathes a prayer
> Of gratefulness for your soul's share
> Of faith divine in you.
>
> Oh, joy, which bursts the bonds of mind
> And wings the soul to seek its kind,
> The joy with God for you!

Love, love divine is a fairy wand, which turns sorrow and trial into joy and opportunity! The burning out of the baser metals, leaving only pure gold; leaving only a serene, patient,

universal, all-comprehensive love. A love which must act to help on.

> Love comes from our Father,
> He alone owns it all;
> He gives when we rise by it,
> Takes when we fall.

There is absolutely no limit to the love you may have, if you seek it divinely holding God's hand.

Can I hold to such a religion of love and joy? With no trials and complainings? No! by no means always! Not now; but in time or eternity, I hope to do so.

I must remember always that conditions are small and powerless to hurt me, but sacred and possible to help me on.

Matthew Arnold says:

> "Tasks in hours of insight willed,
> Can be through hours of gloom fulfilled."

Oh, God, all the love of my heart and mind and soul flows to Thee; Thee, Thee alone may I adore! All my power stands pledged to Thee. For Thou art the All-perfect.

Show me where to use my power, the how, I cannot help knowing. All my life hast Thou

been teaching me the how. Not as I would in the old impulsive way, but as I would thoughtfully, as Thou, oh God, wouldst have it.

How kind is every shepherd on the mountain to his little flock! Make me a shepherd within my range.

I cannot give equally to everyone materially; I cannot give equally to everyone mentally; but spiritually, the quality of the spirit with which each is met, the same quality which Thou, oh God, poureth upon all, I too must pour. Cheerfulness, optimism, harmony, love, these I can feel and give to all. How? By holding in thought the realization of Thy equal love for all Thy struggling children; and remembering that nothing, no conditions can ruffle my inmost calm in the knowledge of how precious is Thy divine love; and by holding to a steady faith in Thee—a faith larger than reason, larger than death. The stronger the test, the surer the fact of Thy perfect divine love and trust opening within me, which Thou wisheth me to have. In time all will be well. In time all will be ideal. Hold me firmly by Thy hand.

Now let me take the universal thought, let me seek by Thy power to be as God to each and all, a guardian of Thy realm. Round up my lesser self, to follow the divine self, which Thou hast put into me. Adoring Thee, trying

to give up all selfish self to Thee, I seek to work on Thy lines, my Father. It is no martyrdom. It is kingship! It floods the soul with divine possibilities! I, too, am divine! Thou hast so made me! Nothing can daunt me. Thou alone art my beacon light. "Lead on, I'll follow Thee!"

AMEN.

THE JOY OF FAITH

Man sees but a limited space on the time-line, God sees a long, long distance. Trust Him! Have perfect faith in Him. He will make all things work together for good—with man's co-operation. We should feel sure of this. No matter how large or crushing a sorrow may loom, remember things will work together for the best good of all in God's perfect time: and faster if we will but help Him more. If we had God's vision, we would see the difficulties in the conditions, the pressures brought to bear, physically, mentally, spiritually. We would know that God was always right.

The human is often wrong, but in time, with God's light, it will work out the right. In the large benign scheme of life no human souls are meant to fully satisfy here. Those with whom we are developing are incomplete. Those who are nearest completion, and satisfy us best,

are often taken from us, perhaps to show us that the fullest spiritual life is beyond, is with God, and is only lent us here for a time, by our Heavenly Father to draw us up.

You say that when we become wiser on the physical side, we will save many more lives. True, but in the loss of the physical life, is found a larger compensation, in the gain of a greater mental and spiritual life—on the part of the one taken, and just as truly, in the seeking of the ones left behind. But it is difficult to realize this, for a time. How lonely we feel when a loved one has gone on ahead of us! We should not feel as we do. We believe that he is better off. The dear ones are all together on the other side. But there is always a something that hurts—the thought that we might have done better for him in some ways. Friends always feel this in each case. But we have no right to stab ourselves with this thought. (How real and powerful a dagger thought can be.) We did the best we could, according to our conditions, There we must let our tired hearts rest. We owe it to ourselves, our friends, our responsibilities, and to our Heavenly Father, to check the painful thought, and not injure our constitutions and neglect our work, by profitless distress.

There is a sacred sanctuary being prepared in the hearts of each in a bereaved family,

where God is making all holy and sweet. There none other need enter. Time will soften and give the farther vision. I can't help feeling that if we did but know the spiritual gains which death brings, a knowledge of which God is purposely withholding from us until we are fit for it, we would joy in the promotion of the departed one, we would long to share this promotion, and have all our friends so share. But the time is not yet ripe, and we need the further discipline and opportunities of earth first. In our grief, we thank God for our growing sympathies. It is selfish to grieve overmuch. We can make our grief an ascension-robe for the soul. And we rise with the thought that we, too, are honored with our very own in the heavenly circle; it is our most precious possession, ever lifting and ennobling us.

You remember that when the children at a party were bragging of worldly possessions in this wise:

"'My dress came from Paris,
We sent to Worth for it,
Mother says she calls it such a fit!'"

One little maiden quietly said:

"'I have a little brother gone to heaven!'"
"All the little flounces
Rustled where they fell."

. . . . .

"Quick my heart besought her
Silently,
Happy little maiden,
Give, oh give to me
The highness of your courage,
The sweetness of your grace
To say a *large* word
In a little place."

Is your faith true and strong and practical? Do you realize the

GLORY OF DEATH

God in His wisdom,
God in His mercy,
God in His loving kindness to all,
Gathers His weak ones,
Gathers His frail ones,
Home at the sound of His tender call.

These are not our souls,
These are God's own souls,
God knows the time when
Each one shall come.
Lent for our growth on,
Sent for their growth up,
God knows the time when
Each one shall go!

Warmth of divine love
Then re-creates them,
Light of divine joy
Gives spirit-breath.

Thus God refreshes,
Thus are souls lifted,
Joyous and God-like!
Glory of Death.

Radiant vision,
Self-love is vanquished,
Clear-eyed the insight,
Gold from alloy.
Real the ideal,
Loving as God loves,
Serving from loving,
Blissful God-joy!

Then we will weep not,
Then we'll be brave hearts,
Onward our work calls,
Prove love and faith!
They are God's helpers,
Guarding us safe now,
Joyous their service!
Glory of Death!

Paeans of Praise then,
Let them ring loudly!
God gave us birth, and
God gives us Death!
Leading us onward,
Drawing us upward
See the realms radiant!
Glory of Death!

And it may be that one day the race will be

wise enough, so that all may keep perfect physical and mental health, up to the very moment when each one shall say for himself, now, my spirit of Thy spirit, it is time—time for you to leave this earth for the larger realms of more light and fuller joy. Every here and there we hear of some old person who slips thus quietly away in bed at night.

Pæans of praise and symphonies of ascension will sweeten and purify the air. And faithless signs of lugubriousness and selfish mourning will be no more.

No, so-called sacrifice, is not real sacrifice. It is giving up the lesser for the greater spiritual gain, always. Death is of this kind. Death is part of God's great benign scheme. It is not sacrifice if understood. And it is kindly to us, although we do not realize it. It leads us not to place too much weight upon the physical and the material, but to hold to a large-souled nobility, which is the evolving eternal, and to trust and rest upon God's management.

Such trust will buoy me on any waters; such love will comfort me on any strands! And I will be carried back from love of God to love of His children: with a longing to help those who do not see God's plan as so comprehensive, and so gracious. This is only common-sense and reason, and an enlarging capacity for love.

Of course I must not sit down and expect God to do it all. I must be up and striving—my level best. Do I not know that if the little individual will do its level best, more surely, far more certainly, I can rely upon the Divine doing His perfect best.

Holding up my part lovingly, not grudgingly, makes me happy in the doing, brings me joy.

Why again, you ask, do I not always manifest this radiant faith, and show this joy?

Because of my own limitations, and because of the limitations of others—never because of God's limitation. He gives me the glass brimming over.

But my body must be healthy, my brain sane, and my soul pure from selfishness, to keep me always in the right attitude of mind, and keep me always living up to this vision. And when one realizes that every other soul in the world, must be sanely striving upward, to bring out always the perfect harmonies, it is easy to see why our faces are not always sweet and strong and joyous, and our lives do not stay always keyed to the grandeur of things.

Yet the helpful, holy, central thought is, that the individual soul in its harmony with God may reach and may hold, to this loving joy ever more strongly, despite all opposing conditions.

Throughout nature we see actions and reactions, to keep the balance true. We would be unbearable to our fellow-men, if we flaunted the thought that we had absolutely and forever arrived. It is seeing another soul in its struggle, and nearing a victory, which fires and inspires us to try more zealously.

This little verse of my father's has always been so helpful.

"Men have craved *greatness* whom the fates withstood,
All in this world may not be greatly wise,
But whoso striveth may be greatly *good,*
For in the effort, the attainment lies."

And the wonderful rest and repose which such a joyous faith gives us.

With Pippa we can sing:

"God's in His heaven,—
All's right with the world!"

Divine love vibrates between God and man, and brings faith infinite and perfect. To me, nothing but love brings this great faith. I used to think I had faith, and I had some faith. I loved God blindly and theoretically, and loved heroes and heroines often, and followed reason as far as was usual. Now I know the sources of more faith. And I am sure it will

continue to grow—whether in leaps and bounds, or slowly, I know not. My love was boundless, yet could find no resting-place large enough this side of God. This is not strange. It is a universal law. Each soul is gradually thus learning.

Why should my soul so insist upon finding God and His love? Because I must seek and seek the perfect. Nothing short of the perfect will satisfy. I am not perfect. I cannot satisfy myself. So, no more of me! I must have something ideal to draw myself toward, to love! The human, without the God development, means the limited. I will be satisfied with no limits! Hence I reach out to the more than human—to God, with a grasp for life! spiritual life! perfect life! God has thus constituted each one of us. *He has put the God element within us, and it must seek its own.*

JOY FOR GOD'S HELPERS

I have often wondered at how much time most men spend in calculating their material gains, and women, in bemoaning their physical losses. If men consider themselves as poor things with their noses to the grindstone, how sad it is, and they will be poor things with their noses to the grindstone as long as they consider themselves as such. If women feel

themselves over-strained and under-appreciated, how tragic that can be! But change the mental attitude, rejoice in your power to assist and lift, and realize the exaltation of helping on God's work, no matter how simple or limited, or unknown, your little corner may be. God knows and you know. That is enough.

Inspire yourselves with what God might say to you, if you only deserved it:

Oh rest, little heart of my heart,
Then peace, little soul of my soul,
Thou hast earned the well-done,
My own consecrate son,
God-consciousness always thy goal.

Thy heart fires all hearts but to serve,
Thy strength resting broadly on mine;
And no human tie could,
Were it ever so good,
Exalt like the Infinite God.

Then rest, little heart of my heart,
And peace, little soul of my soul,
Thou hast earned the well-done,
Oh my strong steadfast son,
Communion with God is thy goal.

How joyous it will be when men and women pause more to consider their mental and spiritual gains. One will feel, now, hereafter, I

am equal to any such conditions; hereafter no such conditions can unsettle me. My faith and joy are growing! With God's help and His power, I have arrived so far. Lead me on!

Men are spending at present so much of their time upon means to an end, means to live on a material plane, and women are being so widely educated, that women who realize these two trends, may more and more come to feel the God-consciousness, that they must hold up the spiritual view of life to the business men. That is what we should be doing!

The time will come when people will be ashamed to have more than so much of any material thing. Instead of flaunting them, rich people will want to hide their riches, as much as poor people now try to hide their poverty.

Some ultra modern thought is even claiming that American man, if he is not careful, will come to be a development halfway between women and the animals. I hope we are not so unscientific. But women can encourage moral integrity in business; and not only the *quid pro quo*, but the spiritual attitude of giving a cup running over. And in social life, we can spread the love of truth, and vigorous, noble ideals. And in the home life, we can give the bit of poetry, or the appreciation of art,

its evening place for the busy man. But above all, we can here in the home-life, *hold fast* to the ideals. Few brains are so continuously tied to figures or baking-powder, that they may not find sufficient room to soar to the needed vision.

We must remember, not that it takes two to make a quarrel, but rather that we are representing the God within us. Can we, knowing that we are responsible for that manifestation, lose sight of this lofty ideal, so far as to grovel in hate, insult or retaliation? Never! No matter what is said or done to us, no matter how irresponsible another's attitude may be, let us bear witness that we will hold fast to our ideals, His ideals. Remember we are divine: we must not allow ourselves to scold, to lose heart, or to worry, but joy in giving our God-given inspiration to the home.

It is said that the Japanese put the picture of a fish, a carp, outside of the door when a boy is born, to indicate the power to overcome obstacles and surmount difficult conditions, as the carp is the only fish whose habit it is to swim against the current. The Japanese boy is trained so to overcome and surmount. There is certainly a helpful suggestion here. But little gain and small joy seems to me in the work of cold duty and overcoming compared with the exalted enthusiasm of loving to

overcome as God's helper, God loving, sympathizing, empowering, all along the way. This is joy. Not a thoughtless, superficial joy, but a thoughtful, deep-abiding satisfaction and trust, which knows that all will be well and right, despite the many short-visioned glooms and difficulties, if we but rise to the stature of our manhood, and help God to manifest the good to man, and exalt man to God's joy.

God is necessary to man, but man is just as necessary to God. The exaltation of joy comes in this working together, this bringing in of grand returns of matter, mind and spirit. We specialize in God's large laws, and we work out His ideals with Him. God thinks ideals and creates. Man thinks ideals with God, and creates after Him.

If we write it as a formula, man + nature (without God = — (negative) satisfaction; man + human-nature (without God), whether self or others = — (negative) satisfaction; man + God, whether in nature or in human-nature, or in whatever way = + (positive) satisfaction, complete satisfaction, supreme spiritual satisfaction; and abounding joy.

As Mrs Browning says:

> "Nor man nor nature satisfies
> Whom only God created."

I see one of my readers suddenly aroused

to a rather pugnacious attitude, and hear her exclaim, "Who is writing this anyway, what authority has she for her statements?"

I answer meekly, I am a middle-aged woman, of average most things, American-born, of an English father and American mother—of a scholarly family, and a family of Quaker-like simplicity. The women in it were all strong-minded, and the men all married strong-minded women. I was college-bred, then took a medical course, but decided that this semi-public work did not satisfy me. So I married a faithful husband, had four children, three are living.

I have average most things, perhaps more than average of a deep spiritual enthusiasm, and this is my justification for writing; or because of this, it is obligatory for me to write.

Just remember that I am another human soul that has to say its say; and longs to light the path for the dear oppressed ones in all the quiet corners, and for all wearied human souls I would that they might catch the vision! It is love, rebirth, joy!

If God said to you, The world is in need of another divine appearance, another divine man, another Christ, I will exalt you to this place! How you would throw yourself into His service! Your selfish ambition would also be ap-

pealed to. But suppose He said this same thing, adding, But my son, you will never be a striking figure before the world, as was Christ, covered with the glory and praise of men—you and your God alone will know of your service. Would you still be as enthusiastic and earnest in the service?

I believe God is telling each one of us to be a divine appearance, at least in some small way. Perhaps eventually, the most truly modest will be before some world or worlds in a larger way. He who truly humbles himself in the sense of being least self-conscious, and most God-conscious, being most exalted.

RABIA

"Rabia, sick upon her bed,
By two saints was visited,—

Holy Malik, Hassan wise,—
Men of mark in Moslem eyes.

Hassan says, 'Whose prayer is pure
Will God's chastisement endure.'

Malik, from a deeper sense,
Uttered his experience:

'He who loves his master's choice
Will in chastisement rejoice.'

Rabia saw some selfish will
In their maxims lingering still,

And replied, 'O men of grace,
He who sees his master's face

Will not, in his prayer recall
That he is chastised at all.' "
—*Translated by James Freeman Clarke.*

THE VOICE WITHIN

At glad sun-rise the voice within
Spake thus and said,
Oh son, speed forward to a glorious day,
The field is yours, the triumph yours,
And yours the way!

At heated dusty noon, the voice
Spake still, and said,
Oh son, a steady pace, though slower gait,
Give up the work for self, and others
Serve, and wait.

The sun is low—a gorgeous west,
And east, and south,
And north. The voice says, Turn, oh son, from self,
From others, to your God. The God
Within, the God
Throughout,
Oh, everywhere 'tis God!

A man said to me the other day, "If religion helps in daily life, then it is worth while; if it doesn't, it isn't!" Let us again try Prof. James' test. Does religion help in daily life?

Do the so-called religious people or the so-called non-religious people, live the better life? That is not the question. We should not consider the "so-calleds" at all seriously. We should consider the people whom we consider truly religious in the sense of "good" and those whom we consider far from religious, and "bad." In our own personal experience, those whom we believe to be the good ones, are the ones we think of as truly religious, and they certainly live the better lives in our estimation. For this is a work on personal religion, applying our own personal standards as nearly God-given as we can make them. Outside of our own personal experience, the races who are considered the more essentially religious ones, are certainly in advance of the others. But are they always in advance in all things? In courtesy, gentleness, kindliness, and brotherhood? They are if their religion is true in those ideals, and they are living up to it. But some of the religions emphasize courtesy and kindliness, but with them self-effacement and a lack of ideals of progress. Self-effacement and a lack of progressive ideals when extreme, are as bad as the other extreme, of

bombastic behavior and rushing headlong into all new ventures. Of what kind of ideals is the true religion composed? We answer promptly, of the highest of which man's thought is capable, as near to God's thoughts as he can come—of nobility, not meanness, of kindliness not hostility, of unselfishness not selfishness, a put-yourself-in-his-place religion and an uplift for all.

The living up to any religion has been rare. The struggling toward it has been constant. The living up to the Religion of Joy with God has been rare, though not so rare as we often imagine. The quiet, modest men, but with a glow at their hearts, have generally come the nearest to this living up. The so-called martyrs. They don't call themselves martyrs: they were filled with a joyous vision. I believe there is much more good at the present time, than bad, in the world—and that there has always been, on the whole, more of good than of bad, in man. (That is, the good is the God-part; the bad is a hindered expression of the good.) Optimism holds, optimism helps materially and lovingly. An optimistic religion of any kind, a religion of joy, which is grand, deep optimism, would help the world on mightily. All the world loves a lover? Why? Because he is an optimist, an idealist.

But of course the religion of to-day *is* the

daily life, is the application; but the right thought must be back of the application, to make the right expression in the daily life. In other words, there are steps in religion: ascending, on the time line: there is an *emphasis* in each age. Or, there is development in religion, in the individual and in the race, from the seed time to the glorious fruitage.

What religion has produced the noblest men and women? Can we say? Or do about so many saints and heroes appear here and there, all over the globe, stirring and comforting the masses, in whatever age or race or clime; placing the emphasis where it is most needed? Good men abound despite limiting interpretations of religion, and every religion has its fundamental truths.

It would seem a comparatively simple step for some student of religious histories, to analyze and separate what might be called the pure religion of each type, and then compare, and find what helpful core lay at the center of each, which was common to all. This would be a splendid work for one of our progressive ministers.

I believe it would be found to be spiritual love (divine love) on fire to manifest itself in universal service to God. I would write that in italics. *Spiritual love on fire to manifest itself in universal service to God! God-Love,*

fired by God-Joy! No matter by what approach, this attitude of mind might be reached, this would be the end sought, the beginning of a *conscious* true religion.

Many people depend upon themselves alone, or think they do, and form their own ethics, and work upon this, and find it enough. But as the spirit within soars and grows, a deeper religious meaning is longed for, is craved. Then comes the need for something greater and wiser than the ethics, than the self, something wiser than the hero, or even the laws. Then rest and calm come only with the settled faith in a loving all-wise universal personality. To this loving Intelligence, directing all souls, laws, powers, our soul flows out in rapt adoration, love and praise. Only let us prove our devotion, nothing else will satisfy.

Is there any joy stronger and sweeter than knowing and being known in the ideals! in the infinite reaches, in the measureless strengths?

This loving Intelligence is letting us grow into His loving Intelligence, we are becoming one with God. The extent of what this may mean is almost unthinkable to our present finite development of brain.

If it makes me better, more joyous, more kindly, to run my religion on into speculative channels, it is the thing for me to do. If it

works better for me to throw the responsibility off, and stop there, and not do much thinking for myself, but just live up to the golden rule, and try to keep cheerful, then I must do that. If it works best for you to exalt yourself and your powers, and give the next man the same chance, then that interpretation of religion is best for you—the God within. But I do maintain that it should be affirmative and joyous as far as it goes: and progressive! No man may yet attain to the farthest limit of God-realization and joy!

But to whatever point a man has attained, as he finds himself stronger, nobler, more joyous, he is content only if he may give this joy to others, pass it on, or try to do so, And this he may do only by awakening within the other the immediate next step of development to which he in his turn has come. There is always someone ahead of you! There is always someone behind you! Get inspiration! Give inspiration! Live on the heights, live richly, thoughtfully, helpfully, joyously!

God gives us just so much energy. We can accumulate and direct it, or we can fritter it away. We can turn our energy into spiritual lines, or we can hold it in a physical leash.

I believe there is a certain proportionate convertibility of energy, in the different planes

of the physical, mental and spiritual, in life and in death. In time we may indeed be wise enough to scientifically weigh the soul, measure the soul-energy, given certain conditions of the body. We are inclined to laugh at this thought now.

The physical, mental and spiritual in ultimate perfection blend all together, and no sharp lines can be found. And yet I believe the proportions of the physical, mental and spiritual will one day be known as definitely as we now know that in a triangle the square of the hypothenuse is equal to the sum of the squares of the other two sides. And marvelous computations with the soul will be ours. As the physical energy wanes there are marvelous accessions to the spiritual energy—whether the ego can always manifest them to us or not.

I believe the physical expressed as energy is easily converted into mental energy, and *vice versa;* that energy is the missing-link, is the common denominator, the harmonizer, the clearing-house, in the silly so-called struggle of the last twenty-five years, between Science and Religion. As though there could be a struggle between Science and Religion!

Practically speaking (practical for our present day advancement, when so many of us are studying these practical steps from our mental science teachers), we can draw upon

the world energy, the God-energy, by holding a receptive, restful attitude of mind and body, and with what might be called systematic or scientific prayer. So the associations of energy within us may grow better, larger, more useful, ever.

Practically, in directing our energy in our daily life, we should be able to use much finer self-control than we do; certainly here, in the western world. But as self-control is controlling the bad, it may have too much of the negative about it for our philosophy, our religion. We would always go further, be affirmative. We would not set out to inhibit only, but to speed on and upwards; we would turn the current of our energy into the higher reaches of life. We would direct our thoughts with purposeful, creative motive into higher mental and spiritual channels. Mathematically speaking apply the resolution of forces from the physical into the mental and spiritual realms. Choose high, noble work and purpose in life, and stick to it, and put your energy into it; and then you will not have energy left to run you away into unworthy living.

If we find God, we can no longer rest without turning to our fellow-men. We have not found Him, unless we are fired with the longing to help. But how are we to reach the great

mass of people who are groaning in misery? They should be joyous, with a solemn joy of love and faith.

We must show them the light, and so change their mental attitude.

How are we to teach them? We can, as always, begin with the children. How would we teach a child? The theory that the child should not be taught to do a thing because of love of mother, receives a larger interpretation. The child should be taught to do it, not because it is a cold hard duty, but because it is a warm lovable right. What do I mean by that? It is right because the all-loving kind Father of us all, tells us it is right. And the father or mother or teacher is trying to show God's loving right, to the child. God tells mamma and papa that it is right. Papa and mamma tell the child, until the child is old enough to hear God's loving voice himself.

A deep faith should be, gradually and from the beginning, taught to the child of an unfailing love for him by a Heavenly Father; a love which longs for a loving return.

A child is very imaginative, and can create his mental concept of God better than can many an adult. And an early concept, ever enlarging, will stay by the youth, and go on helping him through all of his life.

Make love the source, the cause of the child's

accomplishment, not duty. But love of right, of goodness, of God.

Do you see no difference between a child doing something because he knows you will make him do it, if he doesn't, though he hates to, and a child coming to you, and saying, "Why, mother, I did it because I loved to do it, because you wanted me to do it, and it was right, and God wanted me to do it, and so I loved to do it." How your heart would warm toward the child, and your spirit swell and aspire to be worthy of such a son. You feel that he is a noble child. You thank God if you have been wise enough to let him develop thus naturally, instead of forcing his large sweet soul into some superficial and conventional mould. Is it fair to the child to let him give all the love to you, and all the credit to you, when it does not belong to you, but to God? If from babyhood up the little one were taught that it was a love and a power, back of you, and back of everyone, and everything, which you and he both were following, would he not look for that love and power everywhere? And learn gradually to discriminate? And would it not sustain him better, when father or mother were not there? Take him back to the source!

A child must be taught obedience? Yes. But obedience to right, not to wrong. And

the parent has got to have some definite standard of right: and that standard we are safe in calling God, as revealed to the heart of man. An ever enlarging revealment.

Martineau's seat of authority in religion is The Soul of God in the heart of man. In giving this seat of authority be sure and emphasize, never anger, but love and joy. So that, God to the child, means always a loving and joyous God, and he gradually acquires the right mental vision of God, and work for this loving Heavenly Father grows more easy.

If your parent heart glows with a love for an obedient small son, how much more largely, will God's heart glow with love for an obedient older son!

The mass generally admires heroes and power, thinks of God vaguely, theoretically loves Jesus, but generally not enough to want to show it. The mass is governed through its human loves and fears. When, then, we take away the fear of Hell and the Devil, of the old narrow interpretation, we find a lack of power to control that sort of nature. It is controlled by its human loves. If this man is not to be checked by fear of Hell, he must be controlled through love of Heaven. Now the problem is how to make the love of Heaven so attractive that it has double strength. By the love of

Heaven, of course we mean the love of God, the love of Good, the Joy with God as our minds and consciences reveal it to us. Telling does not usually teach as experiencing does. But though, with every man, this love of God will come in time, it may be so slow in developing, that we long to hasten the coming. Men often love things which in their narrow vision they think are God-like, but which are not God-like. And they must learn through experience of their own or of others, to discriminate.

This is one thing that helps me, and so might help others. It is the vision of the ideal, beyond the real, but which is the truly real, toward which the so-called real is tending, which will alone satisfy. That ideal is really God, in some one of His manifestations. But many people do not realize this. They idealize the human side.

No child, parent, sister, brother, friend will absolutely satisfy, but the ideal of each, the God within, toward which each is tending, as he becomes more God-like. Dwell on this vision. This is especially helpful in the home. But remember, it is not usually the so-called human-side, but the God-side which should be emphasized: the unselfish, less-narrowly personal, side, which should be appreciated and developed.

A young man, in speaking of the young wo-

man whom he had picked out to be his wife, said, "Mother, it is not so much what she is, but what she is going to be!" If each one would bear that constantly in mind, and lovingly hold it up to those near, and for whose development we are therefore more or less responsible, it would help to make the ideal, real. It is *God manifesting Himself in our loved ones, which we love!* Appeal to the best in them!

A woman I knew used to say such delightful things about every acquaintance, that I finally said to her, "You have certainly kissed the Blarney stone!" "Oh, no," she answered, "you misunderstand me. I feel that these lovely things are nearly true, or ought to be true, of certain people, and seeing themselves pictured or emphasized in that light, helps to bring them up to that height."

A wonderful mother once said in my hearing, "I believe that every girl ought to grow up feeling that she is beautiful, charming, brilliant, true and good, with all the lovely qualities which go to make up a lovely girl. It will help her up to that standard." "But," I said, "suppose her mirror tells her otherwise?" "Then," she said, "she would better not look into her mirror. Let her imagine herself so, at least, and she will feel more at ease, with a larger freedom, a greater ability, and will be of more service, and she will grow

much more rapidly toward that ideal. She will allow the God-within to express itself more easily."

Ask God to change your thought toward all to one of harmony, helpfulness and peace. Ask Him to let you see with His vision, as far as He can; to see universally. And the strength and joy which passeth expression will grow and enlarge within your soul. Ask God to help you to teach others to joy with Him.

Someone tells us to stretch out our arms every morning when we awake, and say, dear everybody, I love you!

PRAYER

Our Father who art everywhere, within us and around us, leading us and loving us, teach us to know and to love Thee: to realize that true love is like Thy love, unselfish, pure and universal. And may we hasten to grow from any selfish love, and to grow through limited human loves, to the larger love of Thee. And may our love for Thee blaze forth as a torch to light us through life—so that we may be exalted: that we may be no longer content to do aught but to make the most and the best of ourselves for Thy service,—a service not of duty, but of consecrated love,—inspired by

a radiant joy of accomplishment with Thee.

And, oh Father, broaden and sweeten our attitude toward others. May we be truly loving, with Thy love, toward everyone with whom we come in contact. May we draw them in the most wise and helpful way to Thee. And above all, make us able to show them how to joy with Thee, that they may have the inspiration to work on and on, for and with Thee.

And reverently do we thank Thee, our Father, that we now realize that it is Thy Kingdom and Thy Power, Thy Love and Thy Joy, which we are seeking and which we are prizing, in ourselves, and in all others Thy children, and in everything which is about us, forevermore.

AMEN.

In calling out the best in men, we would do well to recognize the kind of nature to which we are appealing.

Martineau says men's natures are of three kinds, passionate, moral or spiritual. The passionate are appealed to, only through another, so through their loves and friendships, we must expect to bring such ones to loving God. To moral natures, the strongest appeal is the ethical—and such are slow in being fired

to exaltation. It will come from long service and logical thought. To spiritual natures, experience will bring mystical revelation, directly into the presence of God.

Men are of course all more or less mixtures of these natures, and can be more or less appealed to, through all of these channels, but the emphasis is often helpful.

We are agreed that we are not to frighten people into being religious. But there are times when we should caution them. We should teach them God's scientific laws, such as, that health and purity will strengthen the race unto the third and fourth generations; and that a lack of following these laws will riddle nations with diseased bodies, and depraved brain-control, and an exactly proportionate degree of lack of sanity, The mass of our people should be trained to understand this. Home talks, school-talks, Sunday-school talks, group talks (wisely conducted), are all needed. We must caution our people.

Cautioning is all very well, but again it is inhibition, it is negative, and we must give them also the affirmative. We must attract them to religion, to something higher and sweeter.

All men are attracted by love and hope. Love and faith, which is stronger than hope,

are focussed in God, are centered in Him, and blaze forth from Him, and from some of his children, to strengthen and warm all of His children. People must know God, realize Him in the best of everything and everyone; they must love Him. They must turn to Him for the perfect, the logical, the complete. The world wants God proved to it.

You can preach morals to a man forever, and tell him to do his duty—that may help—but it is cold and hard and unwinning. Turn now, and put the emphasis elsewhere, love him, give him true spiritual love, put yourself in his place, remember when you yourself were on his part of the road, when you had gone just that far; respect his position, he is probably ahead of you in many particulars, and lead him gently on. By your love and sympathy, and consequent help, you may suggest to him what God's wondrous love might be. Prove to him that God loves him, longs to awaken his heart, fire his soul with a love so great, so exhaustive, so satisfying, that thereafter nothing but the lovely, the strong, the noble, can put in its appeal. Try to look upon him as God would look upon him. That man's soul can no more make room for the unlovely, the mean, the short-sighted and selfish, after it has had the vision, the heart

fired with the perfect love and unselfishness of God.

Men often come to work for their fellow-men, without knowing themselves to be essentially religious. By all sorts of routes, the world is coming to an interpretation of religion as service. But I call all that the practise of ethics, or rather of unconscious religion. The *raison-d'être* of it all, the reason, the significance, comes to the man, when he grows conscious that God wants him to work for his fellows.

When you have only your own mind and soul to rely upon, you will always have your weak moments: as soon as you become conscious that you have God's heart and strength to draw upon, you may be always strong and true. You need never fear men or conditions.

But you must be sure to keep normal, healthy and sane; and then keep your heart open to God.

Ella Wheeler Wilcox says:

"Follow no man,
And by no man be led,
And lead no man,
But know, and go ahead!"

You will then be a leader, whether you would or not.

Everything is God-given, beauty, brains and spiritual power.

But our individuality makes us not passive but active. Active first, to recognize God's power; second, to direct it through ourselves.

I like the story of the Quaker lady, who said to the young girl, "My child, what beautiful teeth thee has!" and then seeing the conscious blush rising over the young girl's face, she added quickly, "Oh, thee need not pride thyself, thee did not make thy teeth!"

We can appreciate what God has given us—and care for it, be it in the material, mental or spiritual realm.

But the masses are coming to God, perhaps slowly, yet surely. One of the most important discoveries of late, has been that of the divisibility of the atom as the fundamental unit of matter, into vibrations of energy. Energy is the connecting link between matter, mind and spirit. Thus the realms of matter and spirit are being drawn together: of religion and science.

Another step of immense importance in these days is the putting of the emphasis upon thought, thus making the attitude of mind the great thing; thus leading to the formulation of a motive in everything. And this is an immense gain to the life-philosophy, or soul life of man.

Now if science and religion, or all life, can thus be seen to be a unity, purposeful, motiveful, the masses are going to search for the motive, and all the while they are being led by love, and they will gradually find the unselfish personal God, the benign power and energy, at the heart of it all.

Make the churches and all centers of uplift the power-houses of spiritual energy, connected by cords of love through men's spiritual natures; the entire system charged with the divine, loving, electrical energy from the great source of it all—God.

Would it not be well if we all stopped more often to have our days of reckoning—to consider whether our relations to our fellow-men are all that they should be.

There comes a time to each one of us when he asks himself, What am I in this great universe? What is the universe to me? Why am I here? What is going to happen to me? We must try for unity of thought. We must aim for unity of purpose.

We want to see life and see it whole; or as whole as it is possible for us to see it, and ever more and more whole as we grow. We start with Berkeley and Descartes and the idealists. We say, I have the power of thought, I think therefore, I exist, I am.

My thought-power has come from some source. Each man's thought-power has come from some source. The source of thought-power then must be great, at least as great as all man's thought-power put together. Let us call that source God, the divine source. Let us say all thought-power is from the divine thought-power; all goodness is from the divine goodness; all truth is from the divine truth; all love is from the divine love; all joy is from the divine joy. Back of all these attributes, is the great divine.

Each one of us is a part of this divine whole. We are individualized; we are given free-wills, and started to perfect our parts—parts of the perfect whole,—God. We are some of God's thoughts, manifested. Just as we say we think, therefore we exist, we can say, God thinks, therefore He exists. This is proof by logical inference of God.

The materialist may say that the ego, the I, is held to the past by memory, to the present by consciousness, and to the future by will. He may say, for instance, that when a so-called accident occurs, and memory, consciousness and will are done away with, that there is no ego left. But this is not true. The ego through lack of memory tools, consciousness tools and will tools, may be inhibited, and cannot manifest, but it is there. The God-part

is there, ready to manifest in the I, the you, in the individual, as soon as the tools are again given it. There is only an inhibition of the action of the individualized-free-will of the God-part. It has been groping and reaching out to express a larger personality, to get in tune with the divine, with its divine self, to perfect itself, whether it realized it or not, whether it has taken a direct, or an apparently indirect route to that harmony and perfection. And as soon as the inhibition is removed, and the lines through which it works are again ready, whether earthly lines or heavenly lines, earth tools or heaven tools, it will work on and up, developing itself into a perfect part, allowing the God-within to shine forth.

Thought-power is the creative force of the universe: thought manifesting the ego. The individuality or personality is behind the force, using the force.

How essential it is then, that our thoughts should be right, our attitude of mind right, unfolding the ego, directing it aright.

Jane Brownlee, in her system of ethical training, has so simple a way of teaching the children. She says to the little one, "I can't eat your dinner for you, you must eat it for yourself, and grow a strong body for yourself. Your body is your servant. He will obey you. Make him obey! And your mind is another

servant. I can't study your lessons for you. You must study them for yourself. It depends upon you whether you are wise like the great and helpful men of the world. Make your mind obey. You can do it!"

To induce each individual to take the initiative and develop himself, is the key-note of true development. The knowledge that this power is God-given, and that it is because of the God-within that he can so develop, is of maturer realization.

Thought then is of paramount inportance, and the attitude of mind is everything.

Laboratory experiments, such as those of Prof. Elmer Gates of Washington, are showing us scientifically that our thoughts and emotions have a powerful directing effect.

A passive arm in a bowl of water causes the water to rise just so high in the bowl. An active arm, even if active only by being acted upon, I should rather say, acted upon by that great force, thought, will swell, through an enlarged blood-supply and increased cell-action, and cause the water to rise higher in the bowl.

If a man be thrown into violent anger a precipitate of a particular color, from the secretions or from the breath will be formed in a given solution. If the man be filled with thoughts of nobility and love, a precipitate of different color will be seen; blackish, bluish,

grayish, according to the mental state. This shows that the mind affects the brain and nervous system, and this affects the cells of the body and they secrete and excrete accordingly.

An angry man coming into a room of serene people affects their serenity, then, in more ways than one. There are not only what we call mental vibrations affecting the mind, but there are physical and chemical reactions taking place, so that we indeed feel the atmospheres of those approaching us.

In applying the power of thought in our daily life, there are steps in the development of thought which may be helpful, so I repeat them. One may receive a thought by suggestion, as from a book or a friend, but receiving it is not enough. After receiving a thought, one must direct it as he would turn the rudder of a boat. Then he must give it not only direction but desire, and love. And by love I mean, not passion, not selfish love, but divine love, spiritual love, a love which tries to see with God's vision. Now one step more, and the one for which the others were started. Put the thought into action, make it accomplish in God's service, Then your thought has manifested and fully perfected itself.

Let me illustrate: Suppose you say you dislike a person heartily. You really don't. You only dislike something about the person,

something the person has said or done, not the person, the person is divine, is the God within. But this poor misguided soul has been so inhibited by bad conditions, by ignorance or what not, that the spark hasn't been able to shine forth. God loves him just as much as He loves you, and me, and each other one of His children. God's light is shining for him too, God longs to have him see it. Here you can help. You can suggest, and lead.

Work for God. If you get co-operation from others, it is easy. If you do not, you must work for two, for three, for any number. You can. You have God's power to call upon. Alone? Never! With God? Always!

Take the scorn, rage, hate, abuse, if it be piled upon you. See beyond it. See the good energy, misdirected. Try to turn it to the good. Keep self-control, and not only so keep yourself perfectly passive, negative to the bad, but return a great flood of love, pity, compassion, sympathy; and so take a positive attitude toward the good, of helpfulness. The energy of anger will dissolve away into some nobler form, through the alchemy of divine love.

THE JOY OF FIXING OUR IDEALS

"LOVE, MARRIAGE AND DIVORCE"

In what relations do we stand to our work, to our fellows? Suppose I am a daughter, a wife, a mother, a housekeeper, a mistress, a home-maker, a sister, a friend. We must try for a certain unity of feeling. We love many people. There must be a unity in all this love. We learn that it is God we are loving in all these manifestations. There must be no in-harmony in our love of these many parts of God. Either our so-called love is only selfishness, or we have a great unity in our love, God-given, pure.

Or, I am a son, a husband, a father, a brother, a home-maker, a business-man, a master, a trustee or what not.

Now do I realize what each one of these relations should be?

For instance, I have a chance now, it may not last long, to be a loyal, loving son. Am I? Could I do more for that loving parent heart?

You remember Heine writes in "An meine mutter," "To my mother," how he roamed over all the world, searching for love, and returned home weary and unsuccessful, and found his mother standing in the door to meet him, and what he saw shining in her eyes, was the love which he so long had sought. The parent

gives the sweetest love of all, save God's—the purest because most unselfish.

I will do more for the mother or father. I will watch for the little opportunities to help or cheer or serve: visit oftener, or write more frequently. I will give the little grandson a lemon-drop every time he remembers to hold Grandma's chair out for her as she seats herself at the breakfast table. I will have the little granddaughter tell the story loud enough for Grandpa's deaf ears to gather it.

We are always sure of the parent's blessèd response. Now is the time to store up sweet memories. Let us tell the mother how much the strength and sweetness and courage of her nature has sustained us. Loving words to the father, of an admiration and real appreciation, are held very dear.

How we come to the home-center for balance and help!

I am a husband. I have this opportunity in life to show to the world what my idea of a husband is: What a husband should be. My only opportunity! I have promised God to be true, loyal, helpful to her. We are to work together, to grow together, to progress together. I must see to it that I hold fast to this ideal throughout the whole life. And I must help the other one to hold fast to it with me. All the more if she needs it more.

I believe God never says, you cannot work out this problem because of any special conditions or temperaments. I believe God says always, work out the fact of this relationship to its perfect fulfilment—in holy sanction, with reverent ideal: and with a view to the developing of the two personalities and any others that God gives you to guard.

We cannot tell how long it will take to solve the problem, it may take but a small part of our life-time to reach a glorious union, or it may take several life-times of one kind or another. We know not what these bonds may mean when prolonged into the hereafter. But perhaps it seems logical to conclude that the problem is given us to solve, and the time of the accomplishment, or perfection of the answer, depends upon our zeal and persistency in realizing this, and solving and not running away from or avoiding it.

We are often fond of doing things for the loved one, in our own way, when it would be far more satisfactory to him, if we would try to do these things for him in his way. One often hears such phrases as, "It is not what I want, but what you think I want, which you are doing." Yes, and this is a very different thing. It is the unsympathetic, despotic helping, not the sympathetic, most loving way. There is an element of serving one's self in it, of carrying out one's own will in opposition to

the will of the one whom we are supposed to be serving.

Try always to take the other one's mental attitude, as all benign souls do.

The lower down, or rather, the less mature one of the two is, in married life, the more does he need the other one. Marriage is not a legal contract only, it is in the nature of things, a spiritual development, and it should not be dissolved as can a less far-reaching contract. The children are the physical, mental and spiritual expression of the union, they point out the permanence of the tie.

Much is said about soul's mates, but I am inclined to think that in time and eternity every soul is a mate to every other soul. Is it not probable, is it not logical, that each soul goes over the same general road of development? Of course the aim is not so clear to all at one and the same time; the rate at which some souls develop is slower than that of others. Therefore the harmony with which some souls work together is more visible. But life is complex, and perhaps no two people have reached exactly the same development on material lines, in domestic ways, in art, literature, music and philosophy. Each, must find his place, realize where he is, and then take his aim, and an ever widening enlarging aim it proves to be.

If we have been over the road on which an-

other is travelling, we can sympathize, and if we sympathize, we help, and if another has been over the road upon which we are about to enter, he can inspire us. We must aim to give others as much spiritual help as possible, surely as much as we receive; and we will find ourselves too busy with all the souls around about us, and too much interested in the development of all, to give undue emphasis to anyone—the self is growing universal.

I see that I have no right to interfere in the solving of the problem of a perfect union between any other two. This is too sacred an ideal to throw down. Would I rob my neighbor of his silver? Then surely not of his love, of his mental and spiritual ideals. What robbery to break the golden thread of his ideals! I dare not allow him to do so, if I am at all concerned in his relationships.

The picture of Robert and Elizabeth Barrett Browning in his poem, "By the Fireside," seems to me the true ideal of a perfect wedded union.

"Oh I would feel your brain prompt mine,
Your heart anticipate my heart,
You must be just before in fine,
See, and make me see, for your part,
New depths of the divine."

Man is an animal and should be a perfect

animal. But he is not an animal only. Man is a mind, and should be a perfect mind. But he is not a mind only. Man is a spirit, and should be a perfect spirit. But he is not a spirit only.

Man can, and in some countries does, live mainly as an animal still. (I ought rather to say as a physical creature, for anyone who knows an intelligent horse or dog or the habits of ants and bees, will resent the use of the word animal here.) So-called primitive man, who lived in this first estate, the physical, simplified his marriage relations by entering into them through brute force at his any desire, and in any number. Four men who seize a girl and run away with her in a taxi-cab, have not progressed very much further.

But man has, on the whole, evolved and in general has become far more civilized and disapproves of such conduct. Man has come into his second estate, has emphatically become a mental being. He has reasoned and judged: and if he had always reasoned and judged aright, he would have gone far on his way of progress. His mind has penetrated many of God's mysteries (formerly so-called), of the great natural resources. But a little knowledge is dangerous. Knowledge without unselfishness is well known to be a sword. Because of it we have had all sorts of moral piracy.

Mental cleverness and trickery have often been used to exploit feminine ignorance. The mind of the mass of men has not risen above the unwarranted expression of their physical passions. And the mind of the mass effects the mind of the individual. Current opinion too generally rules the youth.

A lovely little maid with high ideals is wedded to a so-called man, who is perhaps anything but truly manly: or possibly some noble fellow is drawn to a woman devoid of pure ideals. No wonder that with the many still selfish, and the majority not far-sighted, our marriages are often criss-cross, and our divorces altogether too numerous.

What is needed? Control of the physical and the mental by the spiritual.

One of our young ministers quotes and enlarges the charioteer symbol from Plato. Ho, charioteer! drive your steed under control, drive your chargers body and mind, control them, use them for high purposes; keep them off the worldly roads and drive them upon the King's Highway. And spend your energies not in accumulating houses and acres and stocks and bonds, but in storing up love and truth and goodness, the spiritual things, which go on with you into the larger life to come.

The age of living in the spirit is fast here.

Be a fine animal, be a wise man, but above all be a far-visioned spirit!

A friend said to me the other day, "What men need, and what men want, is to have morals preached to them. In my world, in the world of bankers, anything is allowed a man if only he is honest in financial matters." He is laughed at if he is clever in feminine intrigue. Dishonesty in morals is rampant. Dishonesty in the home sanctity is overlooked. Why do ministers not preach morals? Why does not every pulpit and every church take up this problem? The ministers are all running off into social service. And the churches are making social centers wherein to work. But they will find that in these centers a man's morals are the key-note to character and helpfulness. They cannot escape this same question. If the church would only work on this problem, and would ring out a clear high morality for each human soul, how they would revive and grow! How they would draw men into the congregations, and how it would do good!

You ask what to do, to begin a nobler life? First, make a resolve to be noble against all odds. Are you not fired by some flash direct or indirect, of God's nobility and power! What will you do next? Fix that thought so firmly in your mind that no difficulties or obstacles can dislodge it; and you can be noble

for yourself, for another, or any number of others, in case of need. Hold God firmly by the hand, every minute of every day and night. Each thought and decision must be a reaching after what you believe God's thought and decision would be, right then and there. God is thinking of you, and thinks of the other one just as much. He wants to help you both upward, to a larger expression of manhood. If possible, get your partner in life or in business or in society, to also resolve on the highest conduct and good for both. If you cannot do this, live up to the highest light yourself. And if you do, in the end you are bound to draw the other up also. In the end, the spiritual, "the riper soul," will always win out, will always win up.

Man is a soul. He has a body and mind. Man is a spiritual being for man is a spark of God, infinite, eternal. His soul continues eternally. Matter energy is not lost; mind energy and still less, spirit energy, would be lost under the developing progression of a logical, benign, loving Personality such as we are convinced God is. Whatever is done by man's body and his mind, must be done to the glory of his spirit—or t'were better left undone.

The energies must be rightly used, or they must be turned into higher forms of expression,

into mental and spiritual living. Man must emphasize unselfish, kindly forms of endeavor, and he will not have energy to waste wrongly.

God has designed man to be a social being, but man continues to distort God's clear and high meaning. Man has learned that he does not live alone, and that he is a responsible being in an intricate social structure. But he does not see that the only sure course of justice to others is justice to himself, to his higher self, to God's spiritual realm of pure love.

God places the little child in the arms of the young couple as the symbol of the permanence of their union. No matter how distorted marriages may be, no matter how much of a paradox a childless marriage has come to be, God's clear word is written large; child-birth, child development, child leadership. A child has a body, a heart, a mind and a soul to develop. And in trying to develop these, we have our second chance of developing ourselves. Children teach us, we largely warn them, by what we are. How will you try to lead the little ones? Where will you lead them? Away from all un-sanity, away from unhealthfulness, therefore away from impurity even upon physical grounds alone. But also upon higher grounds, because of their having a higher permanent mental and spiritual nature. They are living children of a living God!

And so, over and over and over again, the world leads on the souls of babes. Leading on the souls of babes! That is God's word upon marriage. The essence of marriage is the initiation into this worldly state of another soul: and this soul to be a most visible link with the eternal, a permanent link.

Forevermore the two souls of the couple must consider not only self, the higher developing, ennobling self, which God intends each of them through the lessons of life to become; but the couple must now consider each other and the new souls drawn to them from God's spirit-world, and placed in their care. And by parallel logic the couple must consider unselfishness and justice toward all other people or couples and their offspring, and eventually toward all mankind. No infringement of rights, obligations and responsibilities can be tolerated. The "diamond nature" of man must shine out: must light the path on and up: must be an example. God's clear love-light, His noble, unselfish, spiritual love-light, is given me by my purity of life, by my purity of married life, to help others on with me.

This marvelous sentence of James Martineau's holds and thrills me. "The waking echo of the heart to the mandates of the riper soul." The law of love. The law of development. Thus comes all progress. Thrilled by the

riper soul—the love of man for nobler man, the love of nobler man for noblest God. Love, spiritual love, joy the highest joy, spiritual satisfaction! The call, the mandates of the riper soul! I believe that in this waking echo drawn from a heart, lies the highest spiritual law. Thus is unselfish love born. Thus does unselfish love grow. By the waking echo of the heart to the mandates of the riper soul! The riper soul calls out an echo like that in the heart of the riper soul. Were man as a social being wise enough, through this law, he would penetrate the meaning and secret of all man's love. Were he filled with the meaning of this noble law, he would grasp God-consciousness at its roots. This is the golden thread of love upon which man may lean, by which he may walk uprightly, with exalted vision, through youth, through marriage, and married love, and with fatherly love and with brotherly love. For is he not holding warm in his soul God's love, the highest, the noblest, to which all others must conform. The echo of his heart is to the mandates of the riper soul. Ever, ever, will the heart of man echo to the mandates of a riper soul. And whoso follows the soul's call, God's upward call, can rise, whenever needed, above the body, can do no injustice to himself or to another.

"To thine own self be true, and it follows as the night the day, thou canst not then be false to any man."

Listen to the voice of God speaking to the purity of thy heart.

LOVE AND THE MANDATES OF SOUL

"The waking echo of the heart to the mandates of the riper soul, with the up-looking love inseparable from such secret sympathy."

—James Martineau.

Ah yes, Love indeed conquers the whole of mankind,
And yet not fleeting passions of immature mind,
But the passion of passions, when all must conform,
For the presence of God sweeps our world like a storm.

On the chain of those precious gems known as men's souls,
With their myriad flashings, like fiery coals,
Is the dazzl'ing diamond clasp, we call God.

We adore from the first, those who forward have trod,
And all human the pathway that leads us to God,
How those souls far ahead hold our hearts in their thrall,
While the souls just behind are a-waiting our call.

And these souls that clear-eyed, draw us on to our
God
Are all shining with halos, of heaven bestowed.
Now conviction and purpose are writ on our scroll,
For our hearts are awake to the mandates of soul.

Comes a sympathy sacred, up-looking the love,
For our spirits are bathed in the glory above;
See the holy of holies has entered our soul.

Dare intrude on no sanctity due each young soul,
As we draw to God, helping; all parts of the whole.
Ever onward, out-reaching, out-yearning our need,
As bud, blossom and fruit are the sequence of seed.

Till we're deluged, our Father, immersed in the
flood
Of Thy light, and Thy love and Thy purity, God!

Or again, I am a friend. What are the ideals of friendship? A center of inspiration to show forth the divine. How? Why? Because friendship enforces self-control, and if worthy the name, goes further, becomes affirmative and inspires to unselfish, pure life. Because a friend, in the sense in which the Germans use it, as one of a half-dozen during a life-time, is so harmonious that one must draw a line somewhere, and say thus far, but no further. As these friendships come often after the usual ties of life are made, one must be

careful not to infringe upon the rights and responsible relationships already existing. Some form of self-control, whether physical, mental or spiritual is needed, according to whether the natures put their personal emphasis upon the material, or upon the higher things of life. But self-control is a negative thing if it is only control against the wrong; the friendship must go further, become affirmative, and inspire to unselfish, universal life. And that is exactly what friendships do.

Friendship is less than married love because of the limited physical expression of the love, and its consequences. But friendship may serve a grand purpose in the life, by going further than the married love in flashing forth unselfishness to one, to two, three, four and eventually many. Our love grows larger, the number of those we love grows larger and more universal as we grow older, whether we develop through one or through many loves. Yet we grow to concentrate our personal love upon fewer or upon only the higher spiritual natures as we go on. Perhaps it is eventually narrowed to a personal love of one only, of God, and a universal love for all.

Am I helping my friend so that he is nobler, stronger, living out his other relationships better, more spiritually, because of my life and friendship?

I have made a new friend. What does that mean? Why do I joy in his presence, his companionship? This it means to me. I have found another soul groping in the dim light for the divine, just as I am doing. We joy in recognizing each other's aspirations. I would have him say of me, there is a touch of the divine in her soul, and I love it, and she has helped me to realize the divine in myself. She has helped me to find God.

But I must feel assured that he is a soul living his life in all its true noble relationships, else I could not idealize him as a friend. And I want him to appreciate that I too am trying to do the same!

Father, help us always to clearly manifest our allegiance to Thee—our adoration for Thee alone, our only safe guide. Let selfishness, impurity of thought or a lack of holding to our ideals, be temptations to us no longer, let us be freed from them by rising beyond them, to something sweeter, because of our overpowering love for Thee, and Thy ideals, our true and lofty Comforter.

The old view was. "I could not love thee, dear, so much, loved I not honor more." In the Religion of the Personality of God, in the Religion of Joy with God, it is not abstract cold honor which is on the other side of the scales to outweigh. It reads, "I could not

love thee, dear, so much, loved I not God, His marvelous loving personality more, and did I not joy with Him, in the manifestations of Him, in you, and in me, above all things else."

He and I have our love which is greater and sweeter than I could possibly have in the nature of things, with any narrower soul. You and He will have just such a glorious love. Each soul with Him will come to have just such an over-brooding and benignant love.

Or, I am a home-maker. Perhaps my home includes only a little lively poodle-dog, or a small forsaken waif, or it may contain husband, children, friends. Am I making this home all that a home should be? Not necessarily elegant and luxurious, but lovely, cheerful, helpful, inspiring? A home which the children will look back upon with joy of remembrance and restfulness of spirit, and balance of power. A home where is vibrating a sympathy? a loyalty? a common destiny?

Not such a home as this. The door bell rings! There is a sudden cessation of sounds within. Mother says, "Hush, there's your father!" The children all say in subdued tones, "There's father!" Then the father enters, like (as I heard a physician say the other day) a hawk swooping down upon a frightened, huddling hen and chickens.

And not such a home as the Mullagatorny home was.

"Mrs. Mullagatorny said, 'I think it's going to rain.'
Mr. Mullagatorny said, 'To me it's very plain.'
William Mullagatorny said, 'I think it's raining now.'
Mary Mullagatorny said, 'It's going to, anyhow.'
And yet there was not a cloud in sight
And 'twas a pleasant day,
But Mrs. Mullagatorny always had to have her way.
With Mrs. Mullagatorny the family all agreed,
For all the Mullagatornies feared her very much indeed.
They always did when they were bid
What Mrs. Mullagatorny did,
And always tried when they were taught
To think as Mrs. Mullagatorny thought.

Mrs. Mullagatorny said, 'Two and two are three!'
Mr. Mullagatorny said, 'I'm sure it ought to be.'
William Mullagatorny said, 'Arithmetic is wrong.'
Mary Mullagatorny said, 'It's been so all along.'
Now two and two do not make three,
And three they never were,
But Mrs. Mullagatorny said,
'Twas near enough for her.
With Mrs. Mullagatorny the family all agreed,
For all the Mullagatornies feared her very much indeed.

They always did when they were bid
What Mrs. Mullagatorny did,
And always tried when they were taught
To think as Mrs. Mullagatorny thought.

Mrs. Mullagatorny fell out of the world one day.
Mr. Mullagatorny hadn't a word to say.
William Mullagatorny said, 'I don't know what to do.'
Mary Mullagatorny said, 'I feel the same as you.'
Mrs. Mullagatorny left the family sitting there,
They couldn't think, they couldn't act
Because they didn't dare,
For Mrs. Mullagatorny had always thought for them,
And all the Mullagatornies thought the same as Mrs. M.
With Mrs. Mullagatorny the family all agreed,
For all the Mullagatornies feared her very much indeed.
They always did when they were bid
What Mrs. Mullagatorny did,
And always tried when they were taught
To think as Mrs. Mullagatorny thought."

It is bad enough for the parents, but I say, think of the little children with hawk or vampire for parents!

The story is very sweet to me, of the little tired mother and her husband and children.

They had worked and longed for a house of their own. And at last one day a relative left them a tiny house in a remote section. The little mother was receiving an acquaintance, and the visitor said, "Oh, Mrs. Smith, I am so glad that at last you have a home." And the little woman exclaimed, "Oh, we have always had a home, but we never had a house to put it in, before."

Perhaps I feel my dear ones dragging somewhat heavily upon me. Perhaps I have not enough spiritual stimulus and uplift to give to them. My buoyancy is flagging, and I have barely enough spiritual enthusiasm to maintain myself. Where shall I get the strength? What shall I grasp? Then, oh God, I turn to Thee. I calm myself by calling upon Thy calm. I smooth out my wrinkled ideas, and make my thoughts simple and sweet, and direct them to Thee. I raise my head, throw back my shoulders, breathe deeply, and feel my firm grasp returning, energy flows in, my energy grows and quickens, and I am strong once more. So one gets mental and spiritual and physical uplift. Oh, marvel of God-given power. Perhaps for some natures it may be best to reach outside to others who are more ennobling: who have a farther vision than themselves.

Each soul has its special tendency or dream at any given time, and that dream is God's love-

light which is leading the soul on and up. Everything else should blend in with the philosophy of that thought, to bring about a glorious, uplifting unity of life, and permanence of personality.

What do I mean by that? I mean that each man should have time in the daily routine of little things, to infuse his dream somehow through the little things, so that they too appertain to the dream, and his aspiration is unified and unimpeded.

Believe in yourself, because you believe in God, and that God knew what He was about when He made you an instrument to work for Him.

Life right here is not too hard for me. No. I need it this way still. I have not yet learned and used the conditions aright. When I have gotten from them all that they can teach, God will take them away, and will bring in something new. I am blind. Help me to see wherein I am failing of my duty, my loving duty to Thee, in these conditions. Right here in my little life in God's great universe, pulsing with myriads of lives and loves, and aspirations, I am selfish. Of course I am, or each day would be a paean of praise, and a glory of accomplishment!

I remember learning a little poem when I was a child, which ran like this:

"Only think if all the children
Who have lived through ages long
Were collected, and inspected,
They would make a wondrous throng.
Oh, the babble of the babel,
Oh, the flutter and the fuss,
To begin with Cain and Abel,
And to finish up with us!"

And a friend is fond of saying, "With so many remarkable children, Why so few remarkable men?"

Yet the men are far more remarkable than we know.

But this is true. Our physical children have their own individualities to work out, not ours. We can help them and suggest to them. But *no one can work out our own individualities but ourselves.*

But the surest are the children
Of the spirit, and the mind,
Ever with our high ideals
Are these sanctuaries lined!

So heed ye what Goethe says:

"Rest not! Life is sweeping by,
Go and dare, before you die;
Something mighty and sublime
Leave behind to conquer time!
Glorious 'tis to live for aye,
When these forms have passed away."

Live diffusely, for the general good, and live specializedly for the working out of your own individual bent. It depends upon whether God intends us to generalize or specialize. And I believe he intends us to do both, at one and the same time. These two trends go together everywhere in His universe; just as He works out the life of the Individual at the same time as the life of the race, in large and evident ways, all through history, so here, in the individual, in any limited time upon the time line, these two factors of generalized and specialized training are advancing together.

Again, I am a business-man. Are my relations there what they should be? I must remember that trust begets trust, kindness brings forth kindness, as surely as the acorn brings forth the oak, and by parallel laws in the mental and spiritual realms. If I hold the right mental attitude toward those connected with me, I develop the right mental attitude in them. The balance holds true. It has a perfect mathematical basis. Give a cold man an overcoat and you help to warm and strengthen him physically. Give him helpful, noble advice, and you quicken and strengthen him mentally. Give it to him in sympathy and fraternal love and you warm and energize him spiritually.

Why are we so blind, practically, to the laws

in the higher realms? If the man who hates and despises one of his business-partners, will realize that it is something in the man, and not the man himself, which he is despising, and if he will but decide to love and help the man, and win his love, and develop better ideals in him, he can work miracles with and for him, and will receive an everlasting devotion from him in return. And he will joy with God over him.

Do I remember that the world is all contributing to my success. The spiritual energies loosed are contributing to my spiritual side, and therefore to my material and mental sides as well. Do I make good to others materially, mentally, spiritually? Not hoarding, but using for some betterment. Truly in God's universe "to him that hath shall be given, and to him that hath not shall be taken away even that which he hath." It most literally pays in every sense to be good: it brings in material returns as well, did the world but realize it.

Perhaps I am an executor or a trustee. Perhaps I have been spending much time and thought in directing a friend's little store of financial gain into my own household; I have justified myself on various grounds, but I have been carefully directing things as I would have them, for a long time. The world calls me

honest. I am honest legally, according to man's law. But of what short temporal account is that? God calls me spiritually dishonest, a thief, an embezzler. God's workings are often slow, but are sure, and much more far-reaching and in-reaching than are man's.

As my mother says, man alone punishes violently, he hangs or shoots or what not. God never punishes in that way; but the effect grows out of the cause. In my sub-conscious mind, I have been shrivelling in spirit, the effect will be a checking of all my farther development: it will react upon the spiritual gains, of my own, my family, my friends and of my entire circle. I am a part of the world. I rise and fall with the tides of the world. I am lowering the world's spiritual tide. I have robbed the world of its due. I shall most surely have to pay. The mental and spiritual realms react unfailingly; and in due time upon the material realm as well. Even here, sooner or later, will come the reaction.

The law of action and reaction as seen in the pendulum of the material world, has its parallel mentally and spiritually as well, and in these higher ranges is certainly quite as important. Our mental and spiritual atmospheres are vibrating with energies of good and evil. We are generating true, faithful, honest atmosphere around our children to be absorbed

by them, or we are not; around those in our service; around our friends. There is reaction in their mental and spiritual vibrations, and also an equivalent effect in all of the material expression of that thought world.

GOOD ADVICE OR THE GOD-WITHIN?

I should think it might be better, little girl,
When you've done a thing and know that it is wrong,
Just to seek the parent kind, and tell it all;
And then wash your tears away in mother's song.

And I dream it might be helpful, selfish youth,
When you've wounded someone deeply, and feel dazed,
Just to seek the wisest, noblest man you know:
Try and rise upon the vision where he gazed.

So I fancy that it's wiser, reckless man,
Having squandered all the substance within range
That you rally, halt, redeem, make good and learn,
Oh, what matter that the worldly think it strange.

So I gather that it's grander, child of God,
When you feel your wingèd spirit clipped and sad,
That you open wide the eyes that see with God,
He the joyous nearing goal that makes you glad.

God-like vision, brooding over sons of men,
Teaching, warning, guiding, loving, lifts the clod,

You are finding that you are the sons of men,
But you're learning that God made you sparks of
God!

What a chance we have of setting the vibrations to ringing an exalted, joyous inflooding of good will and light and love!

Let us joy in the realization that there are many souls not self-seeking and small, but large and pure and unselfish and benign! warming and lighting up the physical, mental and spiritual atmospheres about them. And that each soul is drawing gradually nearer, and into this radiant atmosphere of God's glorious love, big enough for each and every and all,—to his fill.

THE JOY OF PRAYER

How shall we come to God? By all and every road! By service, "Do the works and ye shall know the doctrine"; and by prayer. The realization of the importance of true prayer is coming as a sweeping thought once more over our land.

Prayer is scientific. It is a systematized habit of lofty thought. Prayer crystallizes our thoughts, and so gives us added power to hold our thoughts aright. Prayer is the communion of the soul with its creator. Prayer is our talk with God. Listen to the voices of

the angels, listen to the voice of God! How dare anyone or anything come between this sacred electric attraction and power of elemental soul? It knows its own, it feels its own. It is of the same piece. We are questioning, seeking lofty counsel, asking forgiveness, craving rest. From God we have no secret. With God and with God alone, have we perfect communion, perfect in so far as our souls have grown. And ever enlarging, deepening, sweetening. God search us, try us, teach us, use us, love us, satisfy us!

And prayer is not one-sided only; prayer meets with response, prayer brings us riches and power, and strength and earnestness, and enthusiasm and joy, if we ask for them rightly, and live up to the true asking. Prayer is the magic lamp of the Genii, the magic wand of the fairy—in that brightest realm of the spirit.

But how do we feel God's direct touch? How do we know that we have reached His heart? We use these human expressions. But how inadequate they are. Can our language phrase the condition more vitally. How can I know that my soul is bare before my God? How can I feel His vivifying love and balm?

All souls have some degree of communion with Him. It is so finely expressed in the dear old hymn,

"Prayer is the soul's sincere desire
Uttered or unexpressed,
The motion of a hidden fire
That kindles in the breast.

Prayer is the simplest form of speech
That human lips can try
Prayer is the grandest praise to reach
His majesty on high."

The soul's sincere desire. Dr. Travis tells us that even the confirmed criminal prays, and prays devoutly, for his dark schemes.

People of all religions and all times have prayed, do pray, and will forever pray. The orientals kneel upon their rugs of prayer with the glow of the eastern light upon their faces; the catholic children faithfully tell their attractive beads; and to the lowered heads the solemn angelus sounds around the world.

In the words of Pope—in the words of the universal prayer,

"Father of all, in every age,
In every clime adored,
By saint, by savage and by sage,
Jehovah, Jove or Lord."

The very little child prays and knows the heavenly love only through the parent love—the parent is his God. The human soul never

or rarely again knows such adoration as is at one time his, beaming from the eloquent eyes of his little infant. Such disciples are born, not made. Voltaire tells us that the ambition for disciples is perhaps the strongest ambition of the human soul.

Many religious sects furnish mediators. The Catholic religion seems to me the religion of the child-adult, in respect to its confessor, and for how long are we all child-adults?

Every religion must have its leaders, but as the religion reaches a higher type of development, or rather, the person to whom it is to appeal, reaches a more evolved development, the authority of the leader is lessened. His province becomes one of stimulating thought or suggesting to one's own God-given authority within.

Prof. Palmer, of Harvard, has a most unusual sermon upon The Lord's Prayer. He analyzes the human prayer from the initial communion, through the steps of hesitation, to the ripe and ringing assurance—the joy!

Exquisite as is The Lord's Prayer, and nobly as it has served the people, a more practical one, for these times, might I believe, be written.

We say, "Our Father"; the Catholic prays to Mother Mary, but we feel that there is no

sex in God; or rather that there is all-sex in God, that sex is *merely a condition*, and that God is not in such wise conditioned, but absolute.

But I repeat we are becoming adult. We will have no mediators. We must pray to God directly. In what throes are we thus born again—an Undine receiving her soul. To many people the match which ignites the fuse (which has been often long smouldering) flares suddenly. We are driven to despair. We are hunted down. Misunderstood of men, we clutch upon God. And a peace which passeth understanding floods our souls, and warms us through eternity. Joy unutterable is ours! God holds our little panting, thirsting, frightened souls, in the hollow of His hand. And we never cry so hard again. We know that we are God's.

Human loves, husband, wife, children, life, death, are all conditions. God and the human soul alone remain in eternity, in unmeasured space and untold time.

Prayer with God? It is more, it is living with God.

The bitterest hell must be the feeling that one is forsaken of God. Mrs. Browning gives us a touching picture of how poor Cowper felt it, in her poem on "Cowper's Grave." His was a sweet, sensitive, religious nature thrown

repeatedly into religious melancholy. Like Immanuel's cry, "It went up single, echoless, my God I am forsaken!" But the warm assurance comes flooding in. The soul is humiliated, humbled: then the soul is sustained.

We often resent the action of human law-courts. We never resent having God as our Judge. Imagine a human soul waking up after death, being led by an angel, who says:

"Now all the good that you have wrought, through all your life inspired,
Is spread before your consciousness!" He spoke and left me dazed!
My being thrilled, illumined, soared, as step by step I traced
Great lives where stimulus was mine! my soul with wild joy blazed,
Too great the realization swept!
I bowed my spirit, prayed and wept.

Then suddenly the scene was changed; and piercing to the soul,
Before my quiv'ring being all the stunted lives lay bare,
Where blight, or hurt, or evil of my own, had poisoned deep,
And led a trail of sin, and desolation, and despair!
No sob, nor sigh, nor sickening moan,
The horror, chilled my heart to stone.
. . . . . .
Oh God, *Thou* holds't the scales!

We leave Thee to judge us. We love Thee to judge us. Thee alone! We are always willing that God should hold the scales.

Think of the shrieks of pain and paeans of praise that beat upon God. How can he endure it all? Perhaps because he knows that these are growing pains of ours (his children), needed by us, from His infinite wisdom and devoted love.

And God wants each in his own place. You remember Browning's poem, "The Boy and The Angel"?

> "Morning, evening, noon and night,
> Praise God, sang Theocrite!"

And then he went on with his black-smithing task. But he longed to praise God the Pope's grand way. At last an angel had him made Pope, and the angel went and took his place at the black-smithing. But when the angel took up the praise for Theocrite, God was not satisfied, and He said,

> "So sound old loves; and so
> New loves that from my foot-stool go.
> Clearer loves sound other ways
> I miss my little human praise!"

We rejoice when mystic visions show us that

the scorching, forging heat of the Almighty love is ours, and how to maintain its purifying force and power is our insatiable longing. Prayer is one great way; communion, thought, constant and close, knowing His presence is with us always as we go. I know a little girl who was an only child. She craved companionship so greatly that she conceived a thought-child, and she called the thought-child Elsie, and Elsie was her constant companion. The imaginary Elsie was always with her, by her side. This was a creation made by a little child. How much more can a mature mortal starving for love and joy, bring God to him, as a guarding, ennobling, vital personality, ever residing in his soul. Elsie was a satisfying mental manifestation of God—the manifestation which the child needed. So we can each get from God whatever manifestation we need.

If there is anything you strongly desire, if you have any dire need, ask God for this thing, and work for it. He can manifest Himself to you anywhere. If your desire is in line with His spiritual laws, and if you hold steadily and lovingly to your directing wish, you will receive God's manifestation of this thing. For God is everything. From His everything, you can pick out anything you wish, and if it be a right spiritual wish, you will receive it.

You, a part, are appealing to the whole, and

vague visions of the whole, of God, are manifesting to you, as fast as you can see them.

As Emily Dickinson says:

"I asked no other thing,
None other was denied,
I offered Being for it."

Are you longing for anything in that sort of way? It will come. Ask for it? Pray for it! Dwell on it; work for it. Then accept it when it comes, as a manifestation of God, emphasize the divine side, not the so-called human. Everything is yours! There is everything in the Universe for everyone, and to spare. Seek and ye shall find. God gives it to you. He will cover and satisfy all of your needs.

"All things are mine, since I am His
How can I keep from singing!"

That is such a grand hymn, we must have the whole of it.

"My life flows on in endless song;
Above earth's lamentation.
I hear the sweet though far off hymn
That hails a new creation;
Thro' all the tumult and the strife
I hear the music ringing,
It finds an echo in my soul—
How can I keep from singing?

What tho' my joys and comforts die,
The Lord my Helper liveth!
What tho' the darkness gather round:
Songs in the night He giveth!
No storm can shake my inmost calm
While to the refuge clinging;
Since God is Lord of heaven and earth,
How can I keep from singing?

I lift mine eyes; the cloud grows thin,
I see the blue above it,
And day by day this pathway smooths
Since first I learned to love it.
The peace of God makes fresh my heart,
A fountain ever springing,
All things are mine since I am His,
How can I keep from singing!"

Emerson makes three divisions of love, initial, demoniacal and celestial. The celestial love is the only abiding kind. Love on the physical, and even moral planes, is only of value as indicating the spiritual level reached. Pure love is satisfied only so far as spirit satisfies spirit. It is God in our friends, in our families and in ourselves, which we value. By prayer, communion, we grow to feel God's spirit satisfying ours. As we dwell on God, as we magnify His place, as we invite Him, as we implore Him to obsess our minds and souls, we grow in strength and grandeur. This is prayer, and the answer.

The religion of Quietism, interpreted by Fenélon, in so far as it grew into wonders of spirit, has much of beauty in it. The mysticism of the East, all spiritualizing processes in all religions, have this common helpfulness.

Some of our young Unitarian leaders are telling us that Unitarianism of the future will be the unity of all religions, the central meeting-point of all truth. As the wheat is threshed from the chaff, will not the residuum, of every religion (so-called), claim this central unifying place? Should not this out-reaching, this prayerful communion with God, be peculiarly powerful in a strong and positive progressive faith?

At one of the Mother's Congress meetings, someone spoke of the place, perhaps a door, where in a household, the heights of the little curly-pates had year by year been measured—the place sanctified by home loves, and perhaps heaven losses. Has not each soul its shrine, where abide the sacred holies in his life, the steps which are his measures of God's inflowing spirit, his little struggling apotheoses?

We are meant, along the journey of life, it seems to me, to measure ourselves with human standards and with human loves, but not by so doing to neglect the higher test, God's measurement. This we come ever more nearly to discover, by communion—the comparison of

our present self with our former self, and with the self that is to be.

If children were trained in their games, and all through life, to contest not with each other, but with their former selves, and led on toward a higher goal for themselves, it would be a much more noble training than they generally now receive. Do not think that such games would lack interest; golf is interesting, and illustrates my point fairly well.

Most lives are but slowly infused with the divine spirit. A few souls are in danger of being over-spiritualized, in proportion to their physique;—a sort of spiritual debauch seizes hold of weak and tired minds. Their high purposes are defeated. They are led into the unreal. Spiritualism too often leads its adherents into extreme exhaustion. They are rendered useless to themselves and to mankind. They must recuperate, get healthy and keep sane in their spirit work. But a normal individual, who is open to all truth, but will not let himself be carried away by any person, creed or sect, who heeds the precaution to look at things in proportion, as God views them, as nearly as possible, and who takes the spiritual root meaning of it all, and whose motive is to be led only by God for His service, need never fear the power of prayer, or any God-

vision which may come to him. He cannot open the gates too widely to the spiritual inflowing.

I once heard John Sparhawk Jones say a genius is a tank into which the divine power is pouring; most of us turn the spigot, and let it in drop by drop; but a genius, lets it in full flood. Oh, to be a spiritual genius, and have God's love and power pour into us and through us to our fellow-men!

When you are in trouble, and sore spiritual need, do not turn to outside help (I say this most earnestly to most souls), but turn to God. Through prayer the *true* lover finds his completest dream realized, his spirit learns to reach for spirit. Through prayer, the worker finds his supremest power, his surest strength in crises. Through prayer the weary one creeps into God's boundless arms, and finds his perfect rest.

JOY IN THE KNOWLEDGE OF GOD

And now a word as to whether there is a God. For my part, I am as sure of it as I am of my own soul.

Descartes' logic, "Je suis parce que je pense," I am because I think, or I think therefore I exist, is proof enough to me of my own soul.

Through our thoughts we create, and set things going. And herein we are following in the footsteps of God. We might say Le Dieu *est* parce qu'il pense. God thinks, therefore He is, God is because He thinks. For do we not see God's thoughts manifested, created, all about us. We are some of His thoughts. To me this is the most important logical conclusion in my world.

Let us start with the human soul. What does this soul do? It loves, it seeks, it aspires. What does it love? What does it seek? What does it aspire to? It is always God, called by all sorts of names. The little babe looks up into its mother's face, and adores its God. The older child loves first its parents, then brothers, sisters, friends, husband or wife, children, more friends, and so on. But always and so on, and on, never satisfied until it rests in the progressing ideals, in the love of God, and exults with Him in His service. There the nascent bonds are satisfied. And while resting, it for the first time begins to truly achieve. The soul knows at last why it works—to help its God. The exalted joy comes with the accomplishment, and consecration. The joy with God could not be unless there were a God to joy with. Therefore the fact that there comes this kind of joy to the human soul, is a proof that there is a God, a

benign, loving God, who gives us and shares with us His glorious joy!

Souls are all along the way, some feeling God vaguely, or blindly, and some more clearly, actively, consciously.

God may be found everywhere and everyhow, through nature or through human nature. But so also may he be found through a lack of these, through a loneliness and dire need of them.

Emily Dickinson says, "Success is counted sweetest by him who ne'er succeeds!" So love is counted sweetest by him who is starved for love. And to a lonely soul, longing for love, God breaks in as an illuminating warmth, and the soul is never so lonely again.

Sitting down on the rug in front of the lifeless fire one night, I was fighting with myself lest I should allow myself to feel utterly desolate, lonely and discouraged. I of myself could not seem to sustain my responsibilities, it seemed as though I must have some outside help, and I would not allow myself to go to humans for it. Oh God, I prayed, show me some rock of support, some power? Then came a warm spiritual cloud-burst of affectionate love and tenderness surrounding and enveloping me, seeming to hold me up physically, mentally and spiritually. God was with me. Nothing was too "hard." I would never be

lonely again. That royal loving strength was again proved to me. I wept and was at peace.

The more difficult the human experiences, the more surely does God come to satisfy. One day we will all grow to glory in our so-called difficulties, feeling that God is honoring us with greater responsibilities and larger spiritual insight, as fast as we can attain them.

The mystics find their proof of God in mystical convictions and visions. But the non-mystical cannot accept this proof second-hand. They must be led along gradually to it.

I believe that in time psychical research or spiritual research will bring marvels of proof to the doubting. Little help in these lines will come, as long as people of mentality alone, or few others with them, work in psychical research. But if all the most spiritual souls, ministers and mystics, should band together to get their own physical proof of God, it would surely come.

But with the mass risen to no higher spiritual level than now exists, in America for instance, such spiritual knowledge would be throwing pearls before swine, nay, rather, giving a sword into the hands of babes.

As I understand logic, I prove God by logic of inference. As I understand a mathematical problem, I find God as the answer to my

mathematical problem of the universe. God is the answer to my every problem. On the scales of life, He is the balance, to keep me true and strong. The Joy which comes from loving and serving Him, colors all the factors in my life-problem; colors my mental horizons and gives me peace, and gives me more, and the more is active joyous enthusiasm.

One of our liberal ministers says there are only four ways by which man can approach Truth—through special Revelations, through Rationalization, through Mysticism and through Pragmatism. All special revelations, all revelation, shows a benign Deity back of it all. Rationalization (reasoning) too, leads us to a benign Deity. Mysticism takes us into that same truth; and Pragmatism, we are all trying it more or less, will eventually in the last analysis just as surely lead us to that point—to God. So that man in his search for truth, must, I believe, in the end always find God.

A friend said to me, "How do you conceive of God?" I said, "as a personality, plus. I go straight to His personality. I want no Buddha, no Mohammed, even no Christ. They may help me, for the spirit of the Christ diffused everyone needs; the spirit of son-ship, child-ship. But most people seem to comprehend God only in comprehending

Christ. For me, what I cannot comprehend, I vaguely feel, I take on faith, and I must have no mediators of any description. I must go straight to perfect love and joy."

Many influences of parents, friends, history, religion, and personal experience combine to make it possible for us to go finally straight to God. As we grow older we find our philosophy of life simplifying, unifying.

I was blessed with a most wonderful father, a father with so sweet a nature that he was called throughout the family a saint. As a child, I loved to address him as Our Father who art on earth, and to my childish heart it seemed most appropriate, and darlingly suggestive of his goodness. But it pained him exceedingly to have me do so, and for that reason I tried to refrain from using the phrase.

But the attitude of the child and the parent, all of us the children of a loving God, was the central thought in my father's religion and I suppose the fatherhood and motherhood of God was made very real to me. He considered Jesus most wonderful. He was busy when he died marking all the sayings of and about Jesus, which he considered authentic, because he believed them true to the character of Jesus.

I picture God in the physical, mental, moral and spiritual realms, each and all. I speak of these realms as popularly used, not as really

distinct realms. For I believe, that the physical, mental, moral and spiritual, when carried to their ultimates of beauty, wisdom, justice and goodness, are one, and each covers the same ground.

Whether God is the sum-total of all beauty, wisdom, justice and goodness; whether God is the sum-total of all perfect Love, of that in you, in me and in every other soul or whether he has given away these qualities to each soul, and is Himself the source, fount or root, of these, and a much larger amount of them, we need not yet know.

Whether we remain forever individual, or in the course of many coming spiritual evolutions, eventually flow back to be a part of the universal, of God, we need not yet know. Logical perfect unselfishness, seems to me to mean perfect universality, and perfect personality—God-ness. I believe the time will come when we will know ourself, our perfect completed self, to be a part of God,—that part having always been destined to seek perfection and the perfect whole.

But this much I know of God. I had a wonderful mystical realization of Him once, which has never left me. Of course it has not always remained as vividly clear, but it has always been a background of knowledge and

conviction; with exalted glimpses here and there again on the way.

I had gone through with a very unhappy experience, and was in a state of mental difficulty, and could not analyze myself. That summer was spent very quietly with paper and pencil, writing myself into a clearer state.

Suddenly, one morning (alone in the large hall sort of room), a burst of light, brilliance, vibration, of surrounding uplifting pity, love, sweetness, and strength encompassed me. It seemed to center in the upper corner of the hall, but to radiate through the house, through the world, through my heart, through my soul, through my life. It had a quality of permanence, and largeness, outside of all bounds or times, I burst into a flood of tears, feeling that I was entirely understood, pitied, loved, empowered; that now the strength had come to me.

My eyes saw His light and glory, my mind met His in wondrous understanding, my spirit was warmed in His radiance, cradled in His power and soothed into His perfect calm. I rose to know God. I was encompassed by Him. My spirit enlarged and revived!

But I felt that I must wait, must go quietly on in life, and God would show me what he wanted me to do.

God helped me when no one else could. And

yet, I had many dear friends all about me. But the human soul had need of God. And my soul has had need of God ever since.

No historical figure, no human soul, even no angel spirit can help as God does. I have need to go straight to Him. I learned, then, that humanity, fine and noble as it was, would never satisfy me. I learned that human conditions were entirely secondary, that the real soul life was independent of any conditions.

Oh, friends, we are independent of any special conditions; the soul must soar above all these, must stay calmly, quietly with God.

Once since, as I have said, when I was in bitter loneliness, my soul cried out to God. And again the immense compelling personality filled me with such a warmth of response, that I believed I could never be solitary again, and I felt that I could forever hold an understanding heart.

And once, after a long and for a time seemingly profitless struggle to draw the light of the spirit upon a very dear friend, a sudden realization of the accomplishing of this end, threw me into the Joy of God so transformingly, that in my inmost heart of hearts three years of life have been to me a deep paean of praise.

I am learning that we must turn from the selfish to the universal, and so joy with God over all the accomplishment of good. Not aloof from life, but full of more life: not full of one's own single selfish life, but full of the many lives, and trying to see with God's vision for them—realizing the underlying principles of things, and how they work for the good of all.

And in these days, messages from the angels are bringing us suggestions, and helping us toward God, and a fuller corroboration of His reality, and of our immortality.

Despite all the folly and evil connected with mediumship, scientific proof of God and immortality will, I believe, be forthcoming in due time.

A year or two ago, I was trying to write my thoughts clear on the Religion of Joy, when a friend coming in, I tried a few pages upon her. She returned later, and read me a communication purporting to come from a deceased mother to her grown-up children—a letter full of the love and light, warmth and joy of God, surrounding all souls.

I, too, have had these impressions, these convictions, these illuminations, and have had what I believe to be messages from the other side—bearing the word of the tender loving

radiance and joy of God. These are sometimes clear, and the source seems labelled. And sometimes they are vague. My spiritual insight is not yet enough developed to know always whether these are direct from God, or from the angels, or from the spiritual energy of friends on this side, or from my own subconscious accumulations.

Many of you have had these mystical experiences. This is not a realm where any forcing is wise. It is probably best not to seek, and not to obstruct. God will reveal to His children, wisely, in His own good time.

But I am slowly gathering together evidence, and by the time the tender Father calls me home, I shall have accumulated whatever evidence toward knowledge and a larger faith He intends this one of His children to bring, to meet the world's longings and hopes.

Perhaps some of you, when you were so ill that your spirit almost left your body, have experienced that feeling of buoyancy and lightness—that power of moving, regardless of time and space and physical conditions.

It is wonderful, this freedom from the body! I believe that some of us have been on the edge of that glory which is to be.

The world wants God and immortality proved to it. Our love, our logical reasoning, our soul-needs, all mystical impressions, whis-

perings of the angels, are drawing us, and helping to prove Him to our hearts and minds and souls.

Oh, that thousands upon thousands of lips all over the world might proclaim simultaneously a Religion of Joy with God! Oh, that every heart might feel it, and every life might manifest it! Joy, for you are a part of God! You are growing perfect as fast as you will. Long to help others, the other parts of God, to grow ideal!

WE ARE CREATING GODS

Our souls are creative powers capable of developing ourselves and helping others develop physically, mentally and spiritually. What wonder that the thought awakens a great exultant joy within us.

As babes we come from God,
As youths perchance we go astray,
Nor stays man here,
God's progress leads him on,
Through downward to the upward step he turns,
Discovery of his *divine* allegiance surely won!
Divine the love which said—
Thus constituted individual, I will set this soul-stuff free,
'Tis of My love, and through this yearning love
Back it must grow to me!

Thus will it evolve,
Evolving with it in its growth,
Matter and mind, or energy,
For into energy are transmuted matter, mind and soul.
And holy love in time will make
This soul so rare unselfish,
That this unselfishness, this
Universality, will grow a God.
As God, this soul will share with Me
In thus creating Intelligent-Divinity
From all matter and mind, from all energy,
Evolved by means of individualized soul-stuff,
Gods we will create through all eternity
Of time and space, and power and love.

AN APPEAL TO MY FELLOW-MEN—

A PRAYER TO THE GOD-WITHIN EACH OTHER SOUL

Oh, each human soul which not only feels, but also loves and thinks, live your life, not as a slave scourged to your task, not even as a child *constrained* to the good, but as a being possessing a free-will, voluntarily putting your all, in line with an All-wise, all-loving Father, in a service of love and faith. Then you will know always a supreme spiritual satisfaction, a deep enthusiasm of solemn joy. You will be sweeter, braver, more cheerful, more of an inspiration to others!

You, a part of God, individualized to realize and perfect your part, and with God to realize and help perfect all the other individualized parts of God, your fellow-men.

God is the perfect whole. His personality is the center of that whole. It is His personality for which we are always seeking and yearning, through all of our lives and loves. Everything is a part of God, a manifestation, a thought of His. God has individualized parts of Himself, has made us individuals, with free-wills, to specialize his work. These parts are to perfect themselves through the guiding string of love, the golden links of love, which draw us to Himself.

When the part has become a perfect part, it joys at the thought of entering into the whole, of blending with all the other perfected parts, in the perfect whole, centered in the personality of God.

Who will be disciples of the Religion of Joy? God's disciples in God's Joy? Sir Galahad wore white armor. Let us clothe ourselves in white armor, and bear a white banner. Let us hold God's love in our hearts and God's Joy on our lips!

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